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11. 8. 0.

SURVEY OF THE MIRACLES OF THE CHVRCH of Rome, prouing them to be ANTICHRISTIAN.

WHEREIN ARE
examined and refuted the six funda-
mentall Reasons of IOHN FLOOD
Ignatian, published by him in defence
of Popish Miracles.

By RICHARD SHELTON Ca-
tholike Priest, and sometimes in the
Church of Rome Mr. FLOODS
COLLEAGUE.

IEREMY 50. 14.

*Put your selues in aray against Babilon round about: all
ye that bend the bowe, shoote at her, spare no arrowes,
for she hath sinned against the Lord.*

LONDON,
Printed by Edward Griffin for Nathaniel Butter, and are to
be sold at his shop at S. Austens Gate, at the signe
of the Pyde Bull. 1616.

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SVRVEY OF
THE MIRA CLES
OF THE CHVRCH
of Rome, belonging to the
NATIONAL ANTIQVARIAN



By ROBERT H. DODGE
of the British Museum
COLLECTOR

Jan 14 1874
For your paper in my recent paper
of the 14th of Jan. 1874, I am
for the 14th of Jan. 1874.
I am, of course, very glad to hear
of the 14th of Jan. 1874.



TO THE RIGHT
HONORABLE

VVILLIAM Earle of Pembroke,
Lord HERBERT of Cardiffe, Marmion, and
S. Quintin; Lord Chamberlaine to his Maiestie,
Knight of the most Noble Order of the Gar-
ter, one of his Maiesties most Ho-
norable Priuie Councell.

RIGHT HONORABLE,



UCH is the condition of
bookes (though the lynes of
them may haply be as ap-
ples of beaten gold,) that
like houses without couers,
they are not reputed per-
fect, vnles they beare in their Fronts the Name
of some Potent Patrone, whereby they may be
shadowed from the blasts of ignorant and ma-
licious Censurers. Our most Christian and vi-

THE EPISTLE

glorious Soueraigne, hauing as another *David*
 with the *flint* of Gods word, and the *sling* of
 his admirable Spirit, smitten the *Goliath* of *Rome*
 in his forehead, wherewith he lyeth prostrate
 on the ground, groueling in the ignominie of
 his meretricious enormities; hath by his Princely
 example, drawne diuers of his *Worthies* to ga-
 ther vp the *spoyle* of his victories; amongst
 whom, and behinde whom, my selfe as a sould-
 ier *postliminio in praelium reuertens*, haue (being
 moued thereunto by the zeale of Gods truth)
 vndertaken this taske, to reueale the Antichri-
 stianisme of his *Exuies*, I meane his rotten and
 ragged miracles. Hauing finisht the *Treatise*,
 and bethinking my selfe of a *Patrone*, I concei-
 ted that the *Patronage* of such an argument,
 was meete for the *Emperour* himselfe; and also
 that his *shield* would be more then needfull, for
 the defence of a poore Souldier against a world
 of *Aduersaries*. Yet weighing with my selfe,
 how his most learned eyes, and victorious
 hands, are filled with presents of Bookes from
 euery hand, and of euery argument, I resol-
 ued not to presume in this kinde; and yet for
 my securitie and safetie, I determined not to
 depart *à latere Principis*, whose Princely fauour

DEDICATORIE.

I haue already layd vp as a crowne vpon my heart. To your most *Honourable* Selfe therefore, who for your rare *Vertues* are honoured with the grace of being *Comes Pallatinus à latere*, I haue presumed to present this my worke, and to lay it into the hands of your most *Honourable* and *Christian Patronage*. I nothing doubt of your Noble admittance of the same, such a *Humanitie* is seated in your Noble brest, as in a naturall *Center*; and such is the nature of the argument handled, that it beareth this affiance wth it selfe, that it will not bee vnwelcome to so Religious and Christian a *Peere* of the Church.

If I be demanded the Reasons of this my Dedication to your Honour; I summe them vp thus; *Loue, Opinion, Religion; Loue*, for I confesse ingenuously, the very first moment I saw your *Honour* attending vpon our *Soueraigne*, your most Noble *aspect* did present to my apprehensfull view, true Nobilitie, adorned with a Christian *ETHERIA*, and a *Panoplie* of all vertues, which then like a Load-stone drew my minde to loue and admiration of your most Noble Person, the which some courteous respects of your *Honour* to my selfe
haue

haue since confirmed. *Opinion*, and *Fama verax*, which reporteth your *Honour* to be a worthy *Fauourer* of learning; an Honourable *Mecenas*, to all such as desire your *Patronage*: a noble testimonie of true *Nobilitie*, brought forth in your *birth*, nourished by your *education*, perfected by your *affectation* and *prosecution* of all noble *studies*. *Religion*, wherein your *Honour* by the hand of heauen (for this *Donum optimum* is from aboue, à *Patre luminum*) appeareth by imitation, to be another *Iob*; *sincere*, *vpriight*, and *fearing God*; siding to no side, but walking *via regia*, & *via media*, before the Christ of our Lord, and Christ our Lord: by which Christian *Collar* of vertues, (though your place be most *Honourable*) I may say in *Agessilaus* his words, *Conciliasti loco dignitatem*.

When I weigh with my selfe, how his most *Excellent Maiestie*, clothed with the zeale of the glorie of Gods house, after a most learned *Premunition* with pen, hath in his excellent *Declaration pro iure Regio*, consecrated himselfe *Pugilem*, a *Champion* to the warres of the Lord: I cannot but be comforted to thinke, what commanders he would finde, who like *Isadas*, holding lance in one hand, and sword in the other, will be ready

DEDICATORIE.

dy ruere in hostes. And would God, the day were come, that the old *Romanes* wisdom were followed, who resolved to fight against *Philip* in *Grecia*, lest they should be put to defend themselves against him in *Italie*: So our Christian Monarch, would be pleased to command the *Capitoline Ioue* of *Rome* to be assaulted, who now by himselfe in his *Breefes*, and by his *Ignatians* turiall bookes, sendeth Sentences most furious into this Kingdom, not to be written with inke but with blood, as his Maiestie writeth: which his presumptions, what are they else but incitements to some hellish and furious *Rauillacs*? At whose head and Crowne doth *Suarus* ayme and point in his most furious booke? My pen dreadeth to write, what his Maiestie hath declared in his most learned *Declaration*, touching the same point. And may not *Clemencie* it selfe be awaked with such roares, to doe such things as appertaine to the seueritie of iustice? *Opus alienum, opus eius*. What shall we say? Let vs pray, *Memento Domine Iacobi tui & omnis mansuetudinis eius*. Let his enemies o Lord be confounded, who proiect euill to his soule: And grant Lord that the presage which one *Worthington*, hearing of the happie *Inauguration* of our most gracious
Souveraigne,

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Soueraigne, vttered at *Valladolid* in these words,
*We are vndone, we are vndone, Iames of Scotland is
proclaimed King of England.* Let it O Lord proue
a true prophecie, against them and their *Ioue*;
let them be vndone at home, and abroad;
night and day; sleeping and waking; in them-
selues, and in their posterities; who thirst thus
after the blood of thy *Annointed Ones*, and haue
made thy house a den of theeues. If peaceable
Salomon become *Lion*, by their traiterous pro-
uokings, let them impute it to themselves; *San-
guis eorū, supra capita eorum.* And so most hum-
bly leauing my Booke vnder your *Honors* gra-
cious protection, I pray most heartily the *Lord*
Iesus to blesse your *Honour*, with an assured
pledge of true happinesse in this life, and with
fullnes thereof in the life to come. *Amen.*

*Your Honours most
humbly deuoted,*

RICHARD SHELDON.



The Contents of the Treatise Following.

CHAP. I.

A Prelude, shewing the Popes Pseudochristianism; in respect of his lying signes and wonders; the same is declared by divers particulars. Page. 1.

CHAP. II.

A second prelude, proving briefly and cleerely that miracles in these latter times, are no certaine tokens of the true Church of God. Page. 32.

CHAP. III.

A briefe Examination of Master Floods Preface, shewing the same to be full fraught with vaine bragging and ostentation. Page 43.

CHAP. IIII.

Sheweth how ill Master Floods argument in defence of their miracles, is grounded upon the opinions of his Aduersaries; returneth the dint of his argument against his owne Church, and further declareth, how many impertinencies, untruths, & slanders Master Flood hath shuffled up in the same for his best aduantage. Pag. 50.

CHAP. V.

Declareth how idly Master Flood bringeth some miracles
A *cles*

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cles (related by the Ancients) to prove their adoration of their Masse-Christ, relikes, Images to be lawfull. Here Master Flood is put in minde of many of their Churches, vanities and ridiculous fables. Page 65.

CHAP. VI.

Declareth, how weakely and calumniously M. Floode hath ioyned in his third reason, the reformed Churches for denying their miracles, with the Pagans, for their denying the miracles of Christ, his Apostles, and those of the primitive Church: Page 105.

CHAP. VII.

Examineth Master Floods fourth reason, grounded (as he speaketh) upon the impietie of us, denying their miracles, but the imputation is returned upon him and his Church; divers of his impious inferences and proofes are discovered, Galearius his honour is defended, and imputations of incontinencie insly retorted upon the Adversaries. The history of Pope Ioane is breisly handled: And Master Flood who objecteth lies to other, is found himselfe to be a Liar, and therein a Disciple of his Grand Master Bellarmine. Pag. 119.

CHAP. VIII.

Discusseth Master Floods fifth reason, (which he groundeth upon the good & profitable conditions of their miracles) sheweth the same to be a vaine conceit; examineth further how vainely Master Flood attributeth some certaine miracles to Antichrist; examineth also their manner of conversion of Countries, and the sanctity of their Preachers. And because Master Flood twitteth the reformed Churches for the allowance of marriage in Priests, the Authour sheweth largely and clearly even out of Popish principles, that the marriage of such is lawfull, and commendable both before God and man. Pag. 156.

CHAP. IX.

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CHAP. IX.

Weigheth Master Floods sixth reason, grounded (as bee pretendeth) vpon the providence of God : in this many of his blasphemous conceits are discovered ; Master Whitaker is defended : Some Popish laughing toys are breisfly inserted. Page 214.

CHAP. X.

In this the Authour examineth those speciall miracles which the holy Scriptures attribute to Antichrist, and doth fasten them vpon the Pope and his Church, shewing how he fetcheth fire from heauen, and maketh the Image of the Beast to speake. Page 229.

CHAP. XI.

Examineth all, or most of the Properties and conditions of Antichristian miracles, recounted in holy Scriptures by Christ and his Prophets, and doth most clearely fasten them all, vpon the Pope and his. Page 244.

CHAP. XII.

Discusseth a notable prophecie of Christ concerning Antichrist, in the 24. of S. Mathewes Gospell, and largely sheweth the same, evidently to bee fulfilled in the Pope and his. Page 251.

CHAP. XIII.

Examineth a prophecie of Saint Paul, in the 2. to the Thessallonians, 2. concerning Antichrist and his Church, and doth evidently shew the same, to bee fulfilled in the Pope and his. Page 266.

CHAP. XIII.

Examineth another Prophecie of Christ in the 7. Chapter of Saint Mathewes Gospell, and proueth the same to bee accomplished in the Pope and his Prophets. Page 278.

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CHAP. XV.

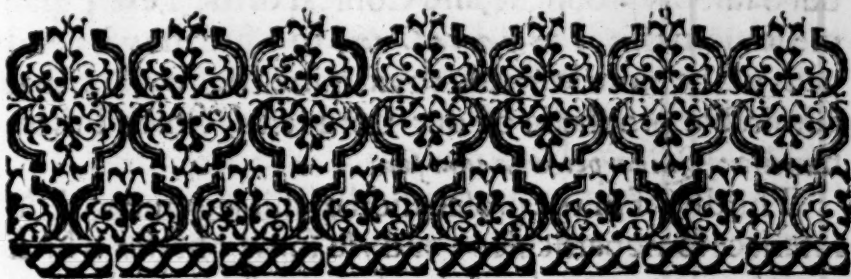
Discusseth another Prophecie of Saint Paul, in his first to Timothy the 4. and declareth the same to be fully completed in the Pope and his Ministers. Pag. 282.

CHAP. XVI.

Conteineth two additions, the first of which discovereth the Papists, as in their Miracles so in their Visions (which are usually brought by them for defence of their Religion) to be Supporters of Antichristianisme: Here it is shewed, how divers of their Visions containe absurdities against their owne principles. And also some few Visions are added, for the Papists to meditate on, and they are such as are related by their owne Authours. Pag. 289.

The Second addition sheweth breifly the idle vanitie of a late Pamphlet written by one I. G. Priest touching the prodigious birth and miraculous death of his Brother Edmund Gennings executed for Treason together with one Swithune Wells in Grayse-Inne fieldes. Pag. 323.

A



THE PREFACE to the Reader.



Courteous Reader, my salutation shall be with a few aduertisements and requests vnto thee. First, whereas I often vse these phrases, *The miracles of Antichrist*, *Antichristian miracles*, or such like, my meaning is not, to giue vnto Antichrist or his Ministers, power to doe wonders, which are in se and substance *supernaturall*: for those bee the *Mirabilia*, which *Dominus solus facit*; the Lord onely doth, by his immediate power, vnto which all his creatures, and the *nothing*, out of which his creatures are made, are subiect by an obedientiall power or subiection: but I call the prodigies of Antichrist *Miracles*, because in the opinion of the seduced, they are such; and because sacred Scriptures, as Antiquity hath expounded and interpreted, doe so terme them. Psal. 72. 18.

Secondly, I request thee, perusing my twelfth chapter, that thou passe not thy iudgement hastily thereon, vntill thou haue read the whole contents of the same, and then as thou shalt finde, so iudge; whether I haue nor, at least very probably disputed, according to the sense of

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our Sauours prophesie, and Context of the Text ; giue me leaue in this, *Fungi vice Cotis*, to whet the wits and pens of the more learned, to examine the secrets of that admirable prophesie of our Lord Iesus, which I there handle: *Quicarpet me a edat sua.*

Thirdly, if in the prosecution of this argument, I do interlace some particulars, and vse some phrases which may seeme tart to the Aduersaries *pallate*, the Reader may not be iustly offended thereat : for they doe incessantly, so abuse all *Reformed Clergies*, & Christian Maesties, with their calumnious imputations, that there is no end nor measure of their malice: and as for phrases, their pens & mouths can hardly find any bad enough for vs. Againe, such is the nature of the argument, which I handle in this Treatise, that it cannot bee well prosecuted without Tart termes to the Aduersaries taste. If any other of the Cleargy which are *Siders* to the Popes faction, doe distaste my matter or my *stile*, I shall no more regard their dislikes, then I will the barking of a currish whelp. Such hypocrite-Clerkes what are they else, then the very *Scumme* of this Church, and the excrements, which being, *neither hot nor cold*, God doth cast out of his mouth, and would God this Church had, or could spew them out.

Apoc. 3. 15.

And heere I desire the Christian Reader to be aduertised, that such *Conueris* as come from Rome (if sincere and conuerted in their soules) are sure to bee beset with diuerse sorts of Aduersaries : as the Papists and their *Siders*, the Semi-Brownists or fiery Precisianists, and their Fauourers, and to the hard censures of all such; sincere and sound *Conueris* are certaine to be subiect : The first taxing them as not sound, because theselues playing the hypocrites, and measuring others by their own lasts, doe hold them for like dissemblers : loth they are that any reputed learned or honest, should be thought to bee sincerely

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sincerely, and in truth, conuerted to the Church of England, or to bee well esteemed of, or prouided for by the same.

The other kinde, more vnkinde ; taxe and reprocue such, because in their preachings and practises, they are firme and zealous for the maintenance of those articles (Christian and Apostolicall) Canons (Goodly and Godly) to which they haue subscribed. Ioyntly both sorts of them haue their eyes set so narrowly and incessantly vpon them and their doings, that the least errour they may commit either in priuate conuersation, or by lapse of tongue (which as the Apostle deliuereth, no mortall man can perfectly rule or tame) shall be made a mountaine : but why write I this ? to curry fauour, or to begge *indulgence* at any mans hands ? *Abse* : no man without *Arrogancie*, can assume that of Christ to himselfe; *Quis ex vobis &c. Who of you can reprocue me of sinne?* yet by the mercies of Christ, such sincere *Conuerter*s, as England hath of late had from Rome, dare in humility say ; *Quis ex Aduersarijs &c. Which of their Aduersaries can reprocue them of crime?* If they can, wee say not to them in those words of Christ, apologizing for the adulterous woman in S. Iohn ; *He of you which is without sinne, let him cast the first stone* : But we say confidently, haue our Aduersaries crime or not crime ; let him, her, or them, cast peales of stones against vs, if they can iustly prooue that wee haue in any point whatsoever in doctrine or action, criminally or semi-criminally transgressed against the Lawes of God, or against the lawes of this Church and Kingdom ; let them not spare vs ; wee onely desire that they would deale honourably ; not come behinde and stabbe, for that is neither Knightly nor Gentle-man like, but let them accuse *plena in Curia*. Thus writing in the defence of sincere and honest Conuerter, my penne telleth mee, in the words of the Apostle, *Factus sum insipiens &c. I am*

Iam. 3. 8.

Ioh. 8. 48.

Ioh. 8. 7.

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become foolish; I confesse it : but my Apologie shall bee the same, the which the Apostle vsed, *ipsi me conserunt*, They (our Aduerlaries) haue compelled me : But why passe I not by the calumny ? Because it toucheh the sincerity of our religion, which these by secret whisperings and surmises, seeke to staine and wound : and I verily thinke if in any kinde of calumnie, in this, that of *Austin* is most true, *Qui negligit famam crudelis est* : He who neglecteth his fame is cruell against himselfe. I hope then that wee shall not be reputed contentious, if wee call any to answer for their calumnies against vs, if they cease not to blemish the integrities of our Faith, wherein (I doubt not, but that I may speake the like of my brethren) I neuer knew what hypocrisie meant : no, no : wee leaue that for our Church Papists and Communion-Recusants, we commend that dish as due to such as ioynly *subscribe* and *denie* &c. subscribe to obtaine a Cure, denie to peruert their Cure.

Isa. 9.

Gal. 4. 22.

1. Cor. 7. 22.

As for our selues, who in the feare of God haue shaken of *Iniquum Exaltoris*, the yoke of the Exaltour ; wee haue by Gods blessings a double staffe of comfort, the one firme as the euerlasting mountaines : Our faith and hope is that we are, *Fily libera* Children of her that is free, and *Liberti Domini*, Free-men of the Lord, which liberty the Lord Iesus hath graciously bestowed vpon vs : from whom we pray, and hope for such a good measure of his grace, that we shall not vse this liberty as an occasion of sinne ; but liue more warily, by how much wee are hemmed in with Aduerlaries on euery side, *Sed ex his omnibus liberabit nos Deus*.

Another staffe or cause of comfort vnder God to such Conuerts as alreadie are come, or hereafter may happily come, may be, to thinke, that we haue a Prince and Soueraigne, who doubtlesse doth from his very hart, embrace and loue those Conuerts which are in heart conuerted.

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verted. There are also of his Subjects both of highest and lowest ranke of all sorts (I meane such as are sincere Christian Protestants, and leane to neither side directly nor indirectly) who doubtlesse doe in their hearts loue vs, and are very glad when they haue occasion to doe, or heare of any good that is done vnto vs. What neede such then care if either *Precisians* on the one side, or *Popish* and *Papists* on the other, doe maligne them, *Si Deus nobiscum; (& Deus nobiscum) quis contra nos.*

But seeing it pleaseth the Popishly affected, (I meane *Church Papists*, whether Laikes or Clerkes) to be so vncharitable and so prone to censure vs late *Conuerts*; as vnfound, and yet in hearts Popish; I desire the Reader to giue me leaue to *Character* them out in a word or two in their right collours. What are they elsse then very *Vipers* who desire to bring forth a forreine *Monarchie* (they care not what it be, so it be *Papall*) with the rent and dissolution of their mothers bowels. Like as the Dogges which haue arrowes sticking in their thighes, are neuer at quiet, till they, may haue shaken out the arrowes from their thighes; so they vntill they may shak off the present Church and *State-gouernment*, which like arrowes penetrate their remorsef consciences; they will neuer bee at rest; for this purpose though they frequent sometimes the Church, they will often withall haue secret conference with *Ignatians &c.* I haue often heard *Creswell* and *Parsons* (and if I mistake not, *Parsons* saith in effect as much in his *Treatise for mitigation*) affirme, that it would not haue beene good for our late *Soueraigne* by any seuerer statutes (as by enforcement to communion) to haue exasperated *Church Papists*; because (said they) the remorse and sting of their consciences against which they are compelled both to Church and communion; would when occasion might be offered, lead them *precipites* into the ruine of the whole. Thus they. But what

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toleration will worke, who seeth not? whenas gracious Conniuencie hath made them so insolent? yea then, there, and by those meanes it is to be thought they will proue most perfidious where, when, and by what meanes, they are most fauoured. Further I request the Reader, not to account this voluntary oblation of my *Muse*, into the box of Gods Sanctuary, as the effect of an arrogant desire to see my selfe oft in print. No, no; I consider the diligence of the *Aduersaries*, who are incessantly clamorous with their pennes, against the *Tents of the Lord*; I consider the diligence of our *Soueraigne* who as the *Imperator Augustus* hath inuited both his Captaines and common Souldiers in *prelium Domini*; And although he hath performed his part so excellently that as *Hircius* affirmed of *Cesar*, for his *Commentaries*, his Maiesty seemeth rather to haue taken away then to haue giuen others occasion of writing; yet such seemeth to be his Princely zeale that he prizeth as a Sacrifice any seruice done in this kinde; what if by his most learned penne *Goliath* seeme *prostratus*? his *Exuviae* to some seeme not taken from him, I meane the ragges of his miracles and rotten superstitions.

Thirdly I considered seriously *tanquam Classicum*. Bells that Clangor of God, by the mouth of his holy Prophet: Put your selues in aray against Babilon, round about; all ye that bend the bow, shote at her, spare no arrowes: for shee hath sinned against the Lord. If I amongst the rest of Gods Souldiers obey this his voice; and shoote against Babilon the best arrowes my simple arme can draw out of the *Quiver* of Gods booke; with the bowe of his holy Spirit, this my diligence I hope shall not turne to my reproach; let them rather be reproached and reprooued, who tumbling as far as brawnes within their *sties*, will not shoote out one arrow in Print, for feare of reproach; and lest they should bee put to defend

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send what they shall commend to presse. And what? will they dare to deliver any thing in *Pulpit* which they are afraid to commend to the *Theater* of the world? As the *Presse* is the worlds *Stage*, so is the *Pulpit* Gods *Theater* and a *Stage* for Angells. I see they feare with *Arcefilans*, and are worthy to bee rewarded with him; but they haue the golden *Arte* of supplanting. For my part should I foreknow that this Treatise of mine which is *sweete in my mouth* might proue bitter in my stomacke and belly; yet out it should, my shoulders are of Steele armed for all censures. But to all idle drones if neuer so elegant (who are ready with *Bonamicus*, *Lazarus* the *Patauline* to carpe at other mens labours) as *Erasmus* said to him, *Lazare veni foras*; so I to these *Bon-amici Lazari venite foras*, *My good friends*, and *Lazars come yee out*, *shew your selues*, or else, as your handes be tyed from writing, so let your tongues be tyed also from censuring: or else, be not discontent, if you bee reputed by some seuerer Censurers like *Esops* Ase with head euer in manger and yet striking with his heeles. It is not inough to bestow a *bimestrian* Sermon and the same twice or thrice to bee said ouer, and then account your selues as worthy to be Censours ouer other mens labours: *va vobis*, if liuing of the Gospell and hauing *diuidents* sufficient for two or three worthier then your selues, your tongues or pennes *Euangelize* no more nor better; no more of this, lest I bee twitted as I was once speaking for the free inlarging and increase of a free beneuolence &c. What? this man comes lately from *Rome*, and shall hee teach vs, what wee are to giue &c. But for my part I haue done, crauing pardon if I am ouerbold in this my free Epistle; whereof the *period* shall be this: He that followeth *Auarice* cannot be innocent. Further in all sinceritie & humility, I pray for the Church in generall, that such as halt betwixt God and *Baal* may bee remooued *è castris*.

Dominis

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Domini: And for my selfe in particular I humbly beseech our Lord Iesus that he would bee pleased so to assist me (who am the least of all his Familie) with the Graces of his blessed Spirit to the end , that I may neuer fall from that Grace in which now I stand. *In fide uiuo Iesu filij Dei. Amen.*

Yours in Christ Iesus

Richard Sheldon.

Epigramma de Miraculis Antichristi.

*Parturière diu septem tibi, Rômule, montes :
ridiculos mures iam peperère suos.
Cui tua non odium, vel cui portenta cachinnum
non moueant posthâc, is mihi prodigium est.*

VIA-PORTA nou: coll: Ox: olim Sec.

A note



A BRIEFVE PRELVDE,
SHEWING THE PSEVDO-
CHRISTIANISME OF PAPISTS,
in respect of their lying SIGNES,
and WONDERS.

CHAP. I.



ONE Faith, one Baptisme, one Christ, saith Saint Paul writing to the Ephesians: by which we are evidently instructed, that one and the same Faith, doth now saue the faithfull of these later ages of the Church, which did saue those of the primitiue times; likewise as the same Christ, and in the same manner was then, and is now to be beleiued; the same baptisme, and in the same sort, was then, and is now to be practised, and frequented. This Christian *axiome*, soundeth well in the eares of all reformed Churches, because their totall scope and proiect is, (separating the pure siluer of Christian faith, from the drosse of popish superstition) to reduce all points of religion, and necessarie rites of Christian discipline, to the primitiue Antiquitie, and prime institution of Christ and his Apostles; But it is too too harsh in the eares of Papists, who by their additions of many nouel-

B

Ephef. 4.
ries,

*Aquinas 2. 2.
q. 1. art. 10.*

1. Cor. 13. 11.

ties, and vaine traditions to Christian religion, haue a-
boue measure, contaminated and corrupted the simpli-
city of the same: and therefore, being vrged with these
their nouelties, they are constrained to teach, and despe-
rately to affirme, that the primitiue Church, the Apo-
stles, and founders of the same, did at least, implicitly,
tanquam in principijs beleue all that, which they them-
selues do now explicitly, and expressly beleue, vpon
the opening and vnfolding of their holy Father the
Pope: (to whom with their Angelicall *Aquinas* they
commonly attribute power to order, ordaine, stablish
and declare the symbole of faith.) And therefore, to
vphold this their paradoxe, diuers of them haue not
beene ashamed, to apply to the primitiue Church, and
her times, that of the Apostle, *sapiebat vt paruulus, loque-
batur vt paruulus*, she was wise as a litle one, she spake as a litle
one, as not hauing all points necessary of faith, expresse-
ly, and explicitly suggested vnto her; but they forsooth,
by vertue of the infallible determinations, and decisions
of their Inerrable Iudge the Pope, can speake wisely and
beleue perfectly in euery particular conclusion the
which it shall please their holy Father to determine;
prouided it be *ex Cathedra*, that is with intention and
purpose to teach and instruct the vniuersall Church
whereof they make him sole Head and Vmpire. And
although the ancientest Bishops of Rome, and the Pri-
mitiue Fathers of the Church did hold some points as
doubtfull, obscure, and apocriphall, yet their Romish
Father, hath such a potency, that sitting in *Cathedra*
(*tanquam ex tripode*) he can cleare all, and make that to
be an expresse article of faith, which the auncientest
Church, either held for doubtfull or else had no ex-
presse knowledge nor practise therof. That in this vani-
tie, (wherein they doe most egregiously please them-
selues, and vpon which, all Ignatian-papists, build their
faith) I doe not vniustly impose against them, it is mani-
fest

fest in a few (amongst innumerable other) cleare instances. As first, their presumptuous Canonizing into the ranke of sacred Scriptures, apocriphall bookes of errable men, so reputed, and esteemed by venerable antiquitie. Againe, their vaine presumption in defining their metaphysicall and paradoxicall transubstantiation, by which, (out of those most venerable and sacramentall words of Christ, *this is my body*, by an admirable kinde of logicke, neuer heard of nor dreamed of in the auncient Fathers) they doe by transubstantiation place and set their Christ, in such a manner of being, site, and disposition of body, within the round wafers, which they consecrate; that I could neuer as yet heare any one of them dare to affirme, in what sort Christ is there, whether sitting, standing, or lying; whether prone, or supine, with his face vppward, or downeward; whether like *Ianus bifrons double-fore-headed*, or with as many faces, as there be imaginary parts in the wafer: This only, by the way, I giue the Reader to vnderstand, that when their famous *Vasquez* publike Reader of diuinitie in the Ignatian schooles at Rome was treating of the manner of Christs being in their sacrament, he did then, and there (not without admiration and astonishment to my selfe) deliuer, that looke howsoeuer, and in what sort; and manner soeuer, the deuout Receiuer, will imagine Christ to be there, whether as standing vpright, or as sitting, or like as hanging vpon a crosse, hee shall so haue him truely and realy: his reason was, because Christ, is in the sacrament in like sort as mans soule is in his body, *totus in toto & totus in qualibet parte, whole Christ in euery part of the wafer and whole Christ in the whole wafer*; so that although the whole face of Christ be in the whole wafer, and in euery part of the wafer, and the feet of Christ be in the whole wafer, and in euery part of the wafer, yet it is (said hee) in the power of the Receiuer, to imagine the face, to be in one part, the hands in an

Math. 26.

Luk. 22.

Vasquez his chimericall conceits touching transubstantiation.

other, the brest in the third, and the rest in other parts, in such sort, as might best serue for his deuotion. And that this doctrine was there publiquely deliuered, I call the heauens to witnesse; but what neede I, so to do? when this their superstitious diuinity, is so frequently taught, and deliuered in their meditations and pulpits: and it is so agreeing to that their principle, that *Christ is whole in euery part, and whole in the whole wafer*; that by necessary consequence it followeth thereout, as the intelligent Reader will easily obserue.

Math. 16.

Further a third instance I adioyne of their doting and fatuouse indulgences, which are so farre from being founded and grounded in any expresse practise of the primitiue Church; that the acutest of themselves confesse, and acknowledge; that they were only implicitly deliuered, in those words to *Peter, whatsoever thou shalt binde, shall be bound; and whatsoever thou shalt loose, shall be loosed*: which wordes, being by their inerrable Iudge expounded, for their indulgences; thereupon they haue coyned according to their diuinity, a new article of faith. By all which, with infinite more instances, it is as cleere as the very heauens, that they doe beleieue many things as necessary points of religion, which the ancient Church neuer dreamed of. And when vpon this point they are vrged and toild (as Christ taxing the Iewes errors spoke to them) that *ab initio non erat sic, from the beginning it was not so. Abraham non fecit sic*; Christ, his Apostles, the primitiue Church, did not so; then they recurre to their rotten sanctuary: that although the primitiue Church did not so expressely, yet they did so implicitey, although they did not so beleieue in expresse termes, yet they did so beleieue (*in principijs*) in those principles, and premisses, out of which their Holy father by his vnerring Spirit, hath deducted these new conclusions, and vpon whose declaration, wee receiue and beleieue them, as the very Oracles of God.

Math. 19. 8.

But

But how is this diuinitie confronted by the Apostle, Galat: 1.8.9. who hath denounced an *Anatheme* to him, whosoever shall deliuer as matter of faith (for so the Apostle must be vnderstood) beside what was theredeliuered? how can the Pontificians shew me, any commandement of God, by which I am bound to beleue new articles of faith, which were not expressly beleueed, and receiued in the Apostles times, and primitiue Church? by what principles, can they euince, that the faith which was sufficient for the Apostles, and their immediate schollers, is not sufficient for the faithfull of this time? by what scripture, or authoritie of any ancient Father can they shew, that the Pope can deliuer new Articles of faith touching manners, which were not beleueed in the primitiue Church? surely by none: and yet they trauaile egerly therein; but their issue being fruitlesse, and they not being able to be deliuered of a masculine childe, to defend this their paradox, they recurre and runne to that vaine and fond bulwarke of all Heretikes, and false Prophets; miracles forsooth, prodigies, visions and wonders must be deuised, there they rest, there they triumph and sing: but before the victorie; as easily I (by Gods assistance) will make it manifest in this my discourse, rest they, triumph they, insult they neuer so much.

This is catho-
like faith and
profession,
which the Apo-
stles haue deli-
uered, Martyrs
haue confir-
med, & which
the faithfull hi-
therto do keep.
*Vigil: against
Eutich.*

The manner of the Papists vrging of their miracles, prodigies and visions, is so peculiar, and essentiall to *Antichristianisme*, and to the great *Patriarke* of the same, the man of sinne and sonne of perdition; that I suppose there are no passages of sacred Scripture, which do more clearely euince poperie to be Antichristianisme, and the Pope to be the man of sinne, then that they so egregiously insult for their false prodigies, and triumph for their lying visions; that if it were possible, they would draw the very elect into errors and heresies, were they not vpheld by the hand of him, *qui nonis qui sunt eius*, 2. Timoth: 2.

Matth: 24.
Marc. 13.

Ioh: 10.

who knoweth his, and were they not taught by his voice and fortified by his holy inspirations to flee from the hearing of any Alien in matters concerning faith, religion, and worship of God: but being by his holy word and spirit sufficiently instructed; whensoever they heare the sound of any errors broched from Rome, (though for continuance, they might haue a thousand yeeres of age; vsed in times of error, ignorance and superstitious darknes,) yet if that of Christ, *Ab initio non erat sic*, from the beginning it was not so, in the Apostles time it was not, in certaine ages after it was not so; may iustly be opposed against them, they dare constantly auouch such customes to be not christian but hereticall; not antiquities, but long inserted nouelties; not able to prescribe against Christ his truth, though they come adorned and furnished with as many portents, wonders, and signes, as the man of sinne and his ministers, described by the Apostle, shall by the great power and vertue of Satan, be able to worke.

Matth: 19 8.

2. Thess: 2.

Matth: 24.

2. Thess: 2.

Apocal: 13.

Admirers of visions, Prodigye-deuifers, and wonder-workers, euen such as should falsely professe Christ, were foretold both by Christ and by his Apostles. First, if we aske the time, they were most to abound, yea as it were to swarme towards, and in the latter times: which manner of dealing, with daily aduantage, and new increment in that kinde, is so liuely to be found amongst the Popish, that I dare boldly asirme it, and will stand to iustifie it, (notwithstanding the infinitie of fables rejected by themselves in their old *legends and portesses*) that in respect of their glorying in visions and miracles, there is no comparison to be made betwixt the former times and these: so that in them, and in their congregation, it is most euident, that the neerer they approach, to the later or latest times, the more they abound with their lying visions, prodigyes, wonders: And if they themselves, be not the men that should falsely professe Christ

and

and gloriously vaunt in miracles, and prodigyes; let them shew vnto vs, point out vnto vs, some others that *teach here and there is Christ*, (by tying Christs faith and religion to some one See; or by pretending and preaching, some reall presence of Christ vpon earth) let them (I say) shew some manner of men, who glory in the name of Christ, (though most falsely) and yet doe prodigyes, wonders, miracles, for confirmation of their errorrs, and heresies : as cleare as the heauens it is, that there is no sect which doth, so absolutely rest and confide in their miracles & wonders, as themselves : and to them it doth agree so properly, euen 4^{to} modo, that there was neuer yet any popish Doctour, who hath written in defence of their heresies and errorrs, who challengeth not miracles and visions, as peculiar to themselves, and as frequent in their Church alone; making the same as a sure note of true Christianisme, amongst themselves. Wherefore else, doth *Bristow* in his motiues and demands ? mountanouse *Hill* in his quartron of reasons ; without all reason, truth or honestie, wholly quartered out of *Bristones* motiues, and *Gasper Ulenbergius* his causes ? wherefore else, doth *Bellarmino* in his notes of the Church ? *Stapleton*, *Coster*, *Baronius*, *Coccinus*, *Sanders*, and all other whatsoeuer writers for that sect, so triumph vpon their miracles, and visions ? they haue them therefore, and we willingly yeeld them vnto them ; for otherwise; we should not esteeme them as ministers of him, who without *compere* or equall, *sitting*, (that is, ruling 2. Thes. 2. and gouerning) *in the Temple* (the visible externe house) of God was to come in all power, *signes*, and *lying wonders*, (marke the words, obserue the mysterie) I say it, and repeat it againe ; who was to come, and to sit in the temple of God, not shewing a few miracles, not weake wonders, nor with small power, but in all power, *signes*, and *lying wonders*, was to beare himselfe, as in the steed and place of God ; was also, to contend with the elect, yea to ouer-

come

Ioh: 14. 6.

Act: 4.

Exod: 7. 19.
& 8. 6. 7.Matth. 24. 24.
Marc. 13. 22.

come the Saints; was to persecute and afflict those who embracing the *charitie of truth*, that is, the love of Christ, who is *the way, life, and truth*, should refuse to accept, or admit of any other meanes for saluation, but the name of Christ, which onely is giuen for our saluation, as the holy Scripture deliuereth. If it be demanded, whether these sincere professours of Christ, which were to be afflicted by the man of sinne, and his maniciples, were to oppose miracles, against their miracles; and wonders, against their wonders; as *Moses* did against the Egyptians. To this answering I suppose, agreeing to sacred Scriptures, that either they were to worke none at all, or else so few, that in comparison of those which should be wrought by the Antichristian synagogue, they would seeme none at all: and this is clearely gathered out of holy Scriptures (agreeing to the sence of auncient Fathers) where it is said, that the prodigies and wonders of these Pseudochrists, should be so many, and so great, that if it were possible, *the very elect should be peruerterd*: which feare of peruertering the elect, how should it take place, if they should haue miracle, for miracle; vision for vision; wonder for wonder, to oppose against these pseudochrists and false prophets? Cleare therefore it is, that multitudes of wonders, and great wonders were to be towards, and in the later times peculiar to him, who should sit in the temple of God bearing himselfe for a Vice-God; euen as *Paul* the 5. with blasphemous impudencie now doth: suffering himselfe to be termed in certaine *Theses* of diuinitie (defended by a Dominican Fryer called *Caraffa* at Naples) by the name *Vice-Dew*, Vice-God: whose blasphemie herein is intollerable: as alike is that of his Burghesian Familie; for the eternizing of which, those arrogant Nephew-Cardinalls of him, are not afraid to haue ingraued in their cupps and plate this poesie, ÆTERNITATI BURGHESIANAE DICATVM, *Consecrated to the Burghesian Eternitie.*

Is not this more blasphemous then *Constantius* his *Numen*, *diuinitie*, for which religious antiquitie so much condemned him? But we may not forsooth deny eternitie to the Familie of a Vice-God; to whose predeces-
 for (*Gregorie* the 13.) *Stapleton* was not ashamed to giue, *Numen*, a *Diuinitie*, Godhead. And truly, seeing they will needs haue Eternitie, *Numen*, *Diuinitie*, Godhead, Omnipotencie; seeing they alone will needs sit in the temple of God, ouer-ruling all, commanding all; seeing they will needs haue wonders and prodigies, and in great store and frequencie: for my part I will neuer deniethem vnto them, and I doubt not, but withall easily to proue that they haue lost *charitatem veritatis*, the charitie of truth, for which God hath giuen them ouer to strong illusions to beleue these errors and lyes.

2. Thess. 2.

Saint *Gregorie* worthily discourseth to this purpose, whose speech, although it be large, yet I will not omit to set downe a great part thereof. *Terribilis ordine dispositio- nis occulta &c.* By the terrible order of secret prouidence (saith he) before the old enemie appeare in that damned man *Antichrist*, whom he shall assume, the signes of vertues shall be taken from the holy Church; for prophecie shall be hid, the grace of curing shall be taken away; the vertue of longer abstinence shall be diminished, words of doctrine shall cease, and the prodigies of miracles shall be remooued: the which notwithstanding, the diuine disposition shall not utterly take away, but shall not so openly, and so frequently shew them as in former times. And a little after; therefor for the greatest part, signes of miracles and vertues, shall be withdrawn from the faithfull in the holy Church: And then the old enemie shall in that damned man *Antichrist*, app-are, conspicuous against them, by many prodigies; that by how much he is puffed up with his signes, by so much with greater praise, he may be overcome by the faithfull (for although signes shall not altogether be wanting to the faithfull in that conflict; notwithstanding, his shall be so great, (note these words) that ours

In exposit. Iob,
lib. 34 cap 3.
& apud Patriciū
in 2. ad Thessal.

will seeme few, or none at all) whose vertue shall be stronger then all his signes, spurning with the heele of inward constancie against all that which is so terribly shewed by him; but the malignant enemye shall by so much use greater immanitie against them, (behold the Romane practise) by how much he shall greene to see himselfe despised in the midst of his shining miracles; therefore he will wholly recollect himselfe for their destruction, and will kindle vp all the reprobates with one minde, and like crueltie, to the destruction of the faithfull. And so the proud loftinesse of Antichrist, ouer reprobate mindes, shall be raised vp with the fast (how cleare is this in the sonne of perdition sitting at Rome?) and pompe of secular glory, so that, a sinfull man, and yet despising to be esteemed as a man, (that is a pure man only) will lyingly affirme himselfe to bee a God ouer men; (obserue these words, a God ouer men) (whereupon the Apostle Paul saith,) so that he will sit in the temple of God shewing himselfe, as if he were a God. thus farre Saint Gregorie with much more to like purpose. And although this Father in this place, doe seeme to teach that Antichrist shall directly and expressely extoll himselfe aboue God, (which none of the Popes haue yet done, as some Papists may obiekt, and that therefore this Antichrist here described by Gregorie cannot be the Pope), For my part I thus resoluue the doubt, that all the Fathers discourse may most fitly be applyed to the Popes vnmeasurable extolling himselfe aboue the lawes of God, challenging power to dispense in all vowes and oathes; challenging power, to annexe to base creatures more spirituall efficacie against sinnes and wicked Spirits, then he himselfe, and his doe giue to the Sacraments of Christ: challenging the very name of Vice-god, challenging all that honour and adoration, which is vpon earth giuen vnto him; for that he is a Vice-God, a God-substitute vpon earth, sitting in the temple of God. But setting this circumstance at this present aside, by this Fathers whole discourse, agreeing to sacred

For the Popes insolent pride, read the dictates of Gregor. 7. in Baron. anno 1175.

sacred Scriptures and his iudgement, it is manifest, that to abound with miracles and wonders against that Church, which hath few, or no miracles (in comparison) shall professe Christ, and only Christ, is an evident signe of Antichristianisme; the which, how fitly it squareth to the Romanists, no man cannot but see, whose eyes the 2. Cor. 4. God of this world hath not blinded.

To proceed; Concerning the time, when the miracles of false prophets were to be most flush, and like shoales to flee abroad: the reuelation of Saint *John* hath it so cleare, that nothing can be more clearly or liuely expressed: For there, the Prophet deliuereth the great power, authoritie, miracles, and wonders of the Beast, and of the false Prophet, hauing *two hornes like the lambe* (which must be towards the later times of the Church, after the subtraction of miracles from the true Church, which hath passed long agoe) to worke great prodigies and wonders; pretending the very power and place of the lambe, as Popes doe; yet *speaking like the dragon*, denouncing, proclayming *blood, ruine, fire, sword, proditions, perditions*, against all such, as shall denie his monarchicall Papacie; against all such, as shall refuse that power, by which he challengeth authoritie to dispose of kingdoms, and depose Kings, for the saluation of soules: and this he doth (as if it were with the *hornes of the lambe*) pretend; thereby cloaking and couering his ambitious, lof-
 tie, and fastuous spirit. And if your holy Father the Pope, do not (pretending the two hornes of the lambe) worke prodigies, and wonders sitting in the temple of God, then bring me, o yee Pontificians, some one man, that euer did it, or that is likely to doe it in any other sort and manner then the Pope now doth it. Deny it if you can, that he hath spoken like the Dragon, when as, by his bloody sentences, he hath in all Christian king-
 domes that euer were, at one time or other, taken peace from the earth, the proper worke of the Dragon: and to
 C 2 preise

Apoc: 13. v. 2.
 11. 13. 14.

Miracles ceased
 for most part, in
 the time of Aust:
 See August. de
 vera relig.
 Chrysost. in 1. ad
 Cor. cap. 2. hom. 6.
 Greg. hom. 29. in
 Euang.

Apoc. 6. & 13.

Rom: 6. 21.

Espece, in 2. al
Timoth. and
like digress lib
2. c. p. 11.

Life of Cathar:
of Sienna.

preſſe you further, was there euer yet any man, who hath deceiued the dwellers vpon earth, by thoſe miracles which he had power to doe in the ſight of the Beaſt, but the Biſhop of Rome; who in his prophane legends (though termed by their Genitours and forefathers, *Aurea Legenda, Golden Legends*) of doting *Metaphraſtes*, fabulous *Lippoman*, lying and voraginous *Iacobus*, ſuperſtitious *Antonine*, conuſe *Vincentius*, hath ſo cloyed the dwellers vpon earth, with deluſions, lyes, and impoſtures, that for very ſhame, they haue pared out of their *Porteſſes* and *Breniaries* many and ſundry of their fabulous hiſtories; and for the deriſions and out-cryes of Chriſtians againſt them, haue exploded no ſmall members of their *Golden Legends*. May I not fitly vſe againſt them thoſe words of the Apoſtle, *what fruit was there in thoſe things whereof you are now aſhamed?* with which you are now confounded? and worthily confounded, to conſider, that your Progenitours, your Pillars of the inerrable Church, ſhould ſet forth Legends, yea golden Legends, written by Biſhops, Archbiſhops; authoriſed by publike authoritie, read in your publike ſeruices, concerning miracles that neuer were, and of men that neuer were liuing vpon the face of the earth. Your *Didimus Verdicus Claudius Eſpenceus* telleth vs, that your Legends and *Porteſſes* were full of fables, as any ſtable could be full of dung; and I dare conſtantly ſay, more full of vanities and lyes then the ſtable of *Augias* was of dung, for that, by thouſands of oxen might in time be purged, but the whole congregation of Roman Repurgers haue not as yet been able to cleanſe your Legends, which haue filled and deceiued the whole world: yea ſo freſh is the reuiuing of their deluſions, that I dare boldly ſay, that all their old Legends, haue not any more vaine, more pernicious, then ſome that haue been of late, and a freſh publiſhed by themſelues. In this place, I mention onely that of *Catharine of Sienna*. Shee forſooth and Chriſt

Christ Iesus, by an admirable kinde of permutation,
did enterchange their hearts; so that Christ, had the
heart of *Catharine*, and *Catharine* that of Christ. Oh
you ignorant and desperately superstitious *Pontifi-*
cians! obserue you not? vnderstand you not? that
this miraculous chaffering of hearts, subuerteth a very
Principle of Christian religion, (receiued also by your
selues) which is, that (*quod Christus semel assumpsit nun-*
quam dimisit) what Christ did once assume (to wit by hy-
postaticall vnion) he neuer left the same: tell vs then, I
beseech you, did he not assume his carnall and corporall
heart, as a principall member of his body? was it not
conioyned, and vnited mediately or immediately by
hypostaticall vnion to his diuinitie? I know you cannot
nor will not deny it. Well then, for *Catharines* sake did
he demisse, and leaue his owne heart, to enterchange
for hers? if so, then you must needes admit, that Christ
for *Catharines* sake, did suffer a partiall kinde of death,
by separating his soule from his owne heart, which was
the principallest part of his body, and the chiefest and
immediatest seate of life; vnlesse, you will be so despe-
rately madde, as withall to affirme, that Christ also did
enterchange soules with *Catharine*, either partly or who-
ly, and so giue her a liuing heart, and take in lieu thereof
her liuing heart: and surely, if the hearts enterchanged,
betwixt Christ and *Catharine*, were but dead hearts, and
had not so much, as a vegetatiue or a sensitiue soule in
them: for what purpose then, can your senselesse soules,
and witlesse hearts dreame, that Christ should be so ena-
moured, with a dead heart of *Catharine*, as to giue her
his own liuing for it? what? was he ouertaken with some
corrupt passion of loue, so long after a dead heart? hath
he so forgotten his loue and respect to his mother, as to
esteem more of a peece of dead flesh from *Catharine*,
then of that heart which hee rooke from her sacred
wombe? the which also, because heauy in the garden

*Christ changeth
his heart for Ca-
tharines.*

Ioh 16.7.



Quere Baron.
anno 1018. ff 5.

even to death deserued not to bee cast off. Christ himselfe confesseth, that his corporall presence, was a kinde of let and hinderance to his Apostles, that the Paraclet and Comforter could not come vnto them untill he was departed. And yet now forsooth, he cannot sufficiently loue Catharine spiritually, embrace Catharine fully, vnlesse hee make a carnall and corporall permutation of heart with her; and take hers for his: When I read in *Baronius*, that phantasticall relation of his, how the vergin *Mary* visited *Fulbert* in his sicknesse, and gaue him her brests to sucke (perhaps then there escaped some drops of milke from *Fulbertus* his lips, hee being not accustomed to sucke, and are those, which are kept in a siluer-image of the virgin *Mary*, in her Church at *Rhemes*, and are there worshipped) much comforting him thereby; I thought *Baronius* should haue gained the whetstone, but now the case is otherwise, for surely of all prodigies this commutation of hearts, betwixt a young *Damosell* and God, is most exceeding all credit. Surely, we might iustly esteem our selues as bewitched, if we should not thinke, that the Pontificians are deluded by strong illusions, foretold by the Apostle to belecue such lyes. Doe they not giue the world, iust cause to make like account of this their *Catharines* markes, and signes, in her hands, head, feet, and side? like those of the holy maide of *Lisbo*, by whom, how the holy Father, *Lewes Granatensis* her Ghostly Father; and *Sixtus Quintus*, the Ghostly Father of their Catholike Church, together with the *Spanish King*, his Prelates, his Priests, and his inuincible Armado, were mocked and deluded, the yeare 88 is not ignorant; and yet let them deny it if they can, but that they held her in admirable veneration, setting vp, and worshipping her pictures, in publike places, yea in Churches esteeming of her, as of another *Catharine* of *Sienna*, like another *Afissian Saint Frances*; (for he also had the signes and markes of a crucified Saint; walking, not hanging, living,

living, not dying, in deception, not in verity.) But after 88. when her blessings and prophecies proued to be vanities, then the Spanish Sages, and Romes Ghostly Father well obserued how they were ouertaken in their follies, (but had they preuailed, as they might according to the chance of warres if God had not withstood them, she had been a Canonized Saint, ere this) and then were they ashamed to see themselves so deluded by an Hypocrite-woman: and doubtlesse, had some like occasions happened, they had not beene so long deceiued by their *Abyssian Frances*, and *Catharine of Sienna*: but the time was then not come for the more open reuealing of the man of sinne; and for the stronger deception of those, who had forsaken the charitie of truth, who therefore deserved so to be deceiued, God permitting the same. And notwithstanding, I dare tell them by the way for their comfort that there are diuers of their religious *blacke Fryers* who belecue not their *Francis* (who was a *white-Fryer*) his signes, and markes: as on the other side, diuers of the *white Fryers*, disciples of *Francis*, belecue not, regard not the signes and markes of *Catharine*, who was a *blacke Nunne*. This I deliuer both out of my owne experience, and verie credible relation of those who are very well acquainted with the dispositions of Monkes and Fryers: And if it be answered, that these Fryers doe so, out of emulation, and bitternesse against each other, not because they hold the histories to be doubtfull; bee it so for this time; but by this their answer, euery man may evidently know, that such enuious Fryers are not the disciples of Christ; but of him, who is the Parent of discord, and by whose enuie death entered into the world, and so consequently of the Archministers of him; amongst whom not a few, (Tyranizing like Lions as it is written of *Boniface 8.*) haue indeauoured to cast their terror and feare vpon the whole world. Ioh. 13. 35.

Secondly, I obserue, these men (that shall worke such wonders

wonders and prodigies) to be described both by our Sa-
 uour, and by his Apostles, that they shall be false Pro-
 phets & false-Christes, preaching the doctrines of devils;
 the which how to the very haire, it is fulfilled by the
 Pontificians, I do hereafter declare. Christ speaking of
 the dangers which his Elect should suffer towards the
 consummation of the world, saith thus. *Then if any man*
shall say, loe here is Christ, or there; beleene it not; for there
shall arise false-Christes, and false-Prophets, and shall shew
great signes, and wonders, insomuch (that if it were possible)
they shall deceiue the very elect: behold I haue told you before,
wherefore, if they shall say vnto you, behold he is (that is Christ
is) in the desert, go not forth; behold he is in the secret pene-
ralls, beleene it not; for as the lightning commeth out of the
East, and shineth euen vnto the west, so shall also the coming
of the sonne of man be: For, where soeuer the carcase is, there
will the Eagles be gathered together. This prophesie and
 premonition of Christ, I handle largely in my twelfth
 chapter whitherto I referre the Reader where hee shall
 finde the same largely and clearly examined.

To proceede on, I said before, that these pseudopro-
 phets (which is an other marke of them) were to teach
 the doctrines of Devils, according to that of the Apo-
 stle, *Now the Spirit speaketh expressely, that in the later*
times, some shall depart from the faith, giuing heede to sedu-
cing Spirits, and doctrines of Devils, speaking lies in hypocri-
sie, hauing their consciences seared with a hot iron. By which
 propertie of false-prophets, concurring with the former
 mentioned aboue, it is more then manifest, who are spe-
 cified, especially, if wee ponder those wordes of the
 Apostle, that *such should forbid marriage, and command*
men to abstaine from meates, which God hath created to bee
receiued with thankesgiuing, of those, who did know, and be-
leeue the truth: The Papists, would faine cast off this im-
 putation of pseudo-prophetisme from themselves, and
 lay it vpon the Eucratites, and Manicheyes. but howsoe-
 uer,

uer these old Heretikes might so affirme, cleare it is, that herein they are their children, vpon whom also, the prediction of the Apostle more iustly lighterh, in respect of the circumstance of time; for they, not the *Manicheyes* and *Eucratites*, come in the later times: and although the *Manicheyes*, who did allow marriage in their ordinary Professours, but disauow it in their *elect* and choise Professours; yet notwithstanding they vrged not single life with that vehemencie, and tyrannie as these holy Fathers do. And truly there is one circumstance in this their doctrine of Deuills, and answerable practise, which seriously weighed will make any man detest them herein. It is this: notwithstanding, when they traine vp their yong men in their Colledges and seminaries, they do well vnderstand (I speake both what I know, and also vpon most assured relation, and testimonies not to be refused, and God is my witnesse, that I lie not) and obserue by the continuall conflict, in which they are often foyled, at least, with impure and morosous cogitations, delectations and desires, that their young schollers haue not the gift of continency; yet they will not only suffer, but further also, euen perswade them to vowe chastity, and continency, and afterward hold themselues in that state in which by reason of their continuall lapses they are doubtfully to incurre eternall damnation. And this they doe in a certaine shew of hypocrisie, thereby to purchase countenance and credit of their misteries: a very trick of Antichrist, as it hath beene long agoe obserued by the ancient Fathers, so *Hipolitus*, so *Hierome* vpon *Damasell*, so *Iohn Damascene*, so *Liranus* expressely, *Simulans primo castitatem Antichristus postea in omnem libidinem ruet: Antichrist dissembling at the first chastity, he shall after rush headlong into all luxurie.* And this is so cleare that our later Pontificians cannot deny, but that Antichrist shall dissemble and pretend chastity, thereby to purchase credit. And as cleare I suppose, that there was neuer yet a

Hipol. orat. de consummat. mundi.
Hierom. in comment. super dan. Damasc. lib. 4. fidei orthodox.
Liran. in Dan. Hierom. in 1. ad Timoth. 4.

Ribera in Apoc.

cap. 13. v. 5.

ny man, who euer hath dreamed, that Antichrist should haue a wife : either therefore he will pretend chastitie, or glory in impudencie : but surely chastitie hee will pretend, and so greatly glory therein, that by that meanes (to speake with Ribera) he will thinke *all his other vices may be ceuered*; and he himselfe by onely opinion of chastitie, be mounted up to the Monarchie of the world. Courteous Reader, dost thou not thinke, that this Ignatian forgot himselfe, when he wrote thus that by onely opinion of chastity, Antichrist should purchase empire of the world, which, how it squareth with the Popes it is most facile to declare, if a man would but stand to moue that sinke. By the way in a word or two, too too fresh is the memory of the impurities of *Clement* the 8. and yet seldome was he seene to say Masse but hee would weepe: The impurities of *Sixtus Quintus* I would leaue willingly to the relation of some Ignatians, if they would vouchsafe to catalogue them: as for two *Gregories*, the 12. and 14. supernacaneous it were; to commend to the world their virginities, their Nephewes shall do it for them: *Paulus* 5. who now raigneth is thought through disposition of nature not to be ouerpropense that way; but if he be not, his purpured brethren for him are drowned vp, euen *in crimine pessimo*: witnesse that accident which happened not long agoe in *Rome*, when diuers young youths, (*young succubyes*) were burned, but the purpured (*Incubyes*) escaped. Beleeue it courteous Reader the abominations which are committed by those purpured Fathers, and the Supream Fathers of that Synagogue are so detestable, that they passe all narration either of modest or immodest penne: and if our ignorant Pontificians in England, bee not acquainted with this, or thinke that I doe of purpose aggrauate, God is my witnesse I doe not so. But the true cause, that they are so vnacquainted with *Romes* impurities and impudicities is, that all their *Seminary-Priests*, *Monkes*, *Iesuits*

See hereafter.

Iesuits whatsoeuer, haue euer most strict charge giuen vnto them before they returne into England not to speake of any thing, which in any respect, may turne to the dishonor of the Pope, or his purpured brethren. Againe, for most part they are so cloystered vp, that they haue litle conuersation with those that know the liues & conuersations of *Cardinalls*, both *in* and *in* ; and yet the Colledge is not so euen builded but that some stones stand further out, then the rest and so consequently are of better intelligence. And the detestably impure, proude, and luxurious liues of *Popes*, and *Cardinalls*; is indeede the cheefest cause, why *Italy* so swarmeth with *Atheists*, and why few ingenuous Christians entring into it, are euer peruered or drawne to their heresy and Idolatries. I except such youthes, as are corrupted in the *Fry*, or neuer looke without their Seminary-mewes, or else such *scioppes*, as for *Ceres* and *Bacchus*, are content to serue *Pluto*. And thus much by the way of their doctrine of *Deuills*, and of their diuelish practise of forbidding marriage, vnder pretence of greater chastity, and Antichristian puritie, (I call it Antichristian puritie because it is, the immediate root and cause of all impuritie, flatly repugnant to the ordinance of God, nature, & the lawes of Grace) tying men by lawes and vowes, to that which their own consciences tell them they cannot keepe, and obserue. And for this respect I here conclude that both this doctrine and their practise thereof must needes be from the *Deuill*.

Of this matter the Reader may find more in the eight Chapter.

But to discourse more in Generall, that this marke of teaching doctrines of *Deuills*, can by no meanes, bee applyed to the reformed Churches, it is thus to be manifested. Because all that they teach, as necessarieto bee beleueed; is positiuely, truely, and really contained, in the sacred Scriptures, and symbole of the Apostles, as they haue beene expounded by the most Auncient, and Catholike Church, and therefore by no waies, can their

Luk. 16.

Like testimony
Coster beggeth
from the De-
uill touching
the worship-
ping of Images
Coster dom 3. in
Quadrang.

doctrines be called of Deuills; vnlesse the Auncient, & Catholike Church, may be apeached of such a crime. But the *Papists*, through the presumptions of their *Popes* haue made many *additaments* to faith, of which some for speciall respects are called doctrines of Deuills; and all in generall, for that, either they are deuiled by suggestions of Deuills, or approued by them. The which is clearly declared thus; because they wanting testimonies of sacred Scriptures for most of these their hereticall patches and additaments; they doe often returne vnto the dead, scraping thence, what horrible testimonies they can get; contrarie to the instruction of Christ, who to damned *Dines*, desirous to goe to his liuing brethren, and to instruct them that they might auoide that danger, into which he was fallen, answered thus; *they haue Moses and the Prophets whom if they would not beleue, neither would they beleue, though any should arise from the dead*: yea *Papists* themselues are so eager, to take testimonies for their heresies, that they can bee contented, yea glad, if the Deuills (whom they know to be such) doe speake in their behalfe. Witnesse *Robert Chambers*, who produceth for a great miracle, and a worthy testimonie of their religious worship of the vergin *Mary* at *Sichem*; how certaine Deuills going out of one *Birus* cried out thus, *line our Lady of Sichem, line our Lady of Sichem*; not thus; liue the mother of Christ; but thus, *line our Lady of Sichem*; which *Lady of Sichem*, we willingly leaue to the Deuills, and such *Papists* as *Chambers*, who glory in such consorts of their superstitious worshippe. We for our parts only, will euer call *blest and happie, that blessed Virgin* who reigneth and euer shall reigne with her Sonne in euerlasting glory, not their *Loretto* or *Sichem Ladies*. Againe, witnesse *Tilman Bredembachius* who seeking testimony from the Deuills for his religion, relateth how the Deuills at a certaine place called *dimpna*, testified that vpon the commaund of their great

great Lord *Belzebub*, they all went to honour the funerals of *Martin Luther*. Ah yee besotted Pontificians! how are yee delighted with such delusions, *Ad legem & ad testimonium*, to the law and the testimonie, thence tell vs, Isa. 3. what manner of man *Luther* was; there contending, neither *Caictane* your Popes Legate, nor *Cocleus* your great Theologue, were able to stand out, with that worthy man and of most happy memorie: but to the deuils you will recurre, and from them you will needs haue testimonie against that learned man.

Againe, witnesse that detestable and vsuall practise of Popish Priests, when they take vpon them to exorcise the deuills with their sacrament, (God knoweth I belye them not) with their Christ in a *pixe*. For then, they do euer seeme to constraîne the deuills whom they exorcise, first of all to confesse, that *Christ himselfe, is in that very host truly and really*; and this they do forsooth, lest the standers by should be scandalized to obserue afterwards in the course of their exorcismes, how little esteem and regard, the exorcised diuells make of that their Christ, and how contemptuously and scornefully the diuells doe carrie themselues, notwithstanding the presence of that their Christ. Herein I appeale to the consciences of diuers Priests, who know this that I write to be most true. In steed of many particulars, which might be related in this kinde, heare one of holy *Dibdale* for them all. This *Dibdale* exorcising of *Sara Williams*, one of the *Minian Energumenisses* (which were often coniuured by holy *Weston*, alias *Edmunds*, and diuers others, at *Denham-house*, and elsewhere) did to this effect speake to the deuill in the foresaid *Sara*. What doest thou say to the blessed sacrament of the *Altar*? Oh, saith the deuill, *it is the very bodie of Christ, cut it, and thou shall see it bleed.* thus the deuill to *Dibdale*; but herein he lyed, for all that cut it, see it not bleed; witnesse that Inquisitour and Fryer, who being at *Saragossa* in Spaine to put a certaine conse-

The storie of *Magdalen de la Cruz* exorcised at *Corduba* is worth nothing, she sometimes spake like the diuill, sometime like Christ, yea in the person of Christ. She consecrated an host, which many adored for Christ, to such madnesse were the *Cordubans* come. *Delrium mag. disq. cites Ribad. lib. 5. vita Ignat. cap. 10.*

The great deuill exorcised in France, demanded whether Christs body were in the host, answered it was because *hoc* was there.

*Anton. part. 1.
titul. 8.*

Aquin. 3. parte.

crated hoste into a pixe, to be caried vp and downe in procession, and finding it too great for the pixe, with a payre of *fissers* he pared the *hoste*, and fitted it for the same; but the *hoste* did not then bleed, onely the audacious Fryer, for such *paring and rounding of their Christ*, was sharply rebuked by other Inquisitors, and for a certaine time remoued from his Inquilitorship.

Againe, the same *Dibdale* did thus demand of the same *Sara Williams* her deuill. *What thinkest thou of the blessed Virgin Mary?* to which the deuill answered, with an *Oh, Oh, shee had no originall sinne. I had not a bit of her, neither within, nor without*: but, what would the whole rable of the blacke Fryers with their Saint *Antonine* Archbishop of Florence, with *Aquinas* their *Angelicall Doctour*, haue said to this deuill, if they had heard him so constantly affirme the Virgins conception without originall sinne? surely they would haue made lesse esteeme of the deuills Oracle, then they did of *Brigetts reuelations* for that purpose; they would (as they doe) haue produced visions, against visions, illustrations against illustrations, and haue set *Catharine* against *Briget*. yea *Bernard* also should haue entred into the listes, to haue confronted against *Brigetts* dreames, and *Sara Williams* deuills oracle.

Another demand, made to *Sara Williams* deuill I may not here pretermit; hee was demanded forsooth, what was the cause that *Campians girdle*, which was by nature so contemptible, should so torment and afflict him; to this the deuill with admiration and veneration cryeth out thus; *Tyburne and Hierusalem know the cause thereof, they can tell you.* Sundry like fopperies of *Westons* (alias *Edmundes*) and other popish Priests questions to oppressed persons I could produce, more worthy of laughter and contempt then obseruation: but by no deuill, was that holy father, with his consorts more deluded, then with *Mainyes*, of whose visions and illustrations

whilest

whilest I was among the *Pontificians*, I heard diuers vanities related vnto me by a graue *Priest*, and an eye-witnesse thereof, who is yet liuing, and whose name I doe purposely conceale; who hath often told me, that hee hath been euen ashamed of himselfe, to consider how both *Weston*, *Dibdale*, and himselfe, and diuers others, were deluded by this *Mainye*, and amongst many of their delusions, none is worthy of laughter; then that *Mainye* would sometimes pretend, that the Virgin *Mary* with a great companie of Saints and Angells, did appeare vnto him in the chamber: at which his words, presently graue Father *Edmunds*, with his Priests, would not onely ducke, but euen prostrate themselves to the ground, and there adore *Mainyes* imaginations. At another time, would *Mainye* pretend, that all the deadly sinnes did present themselves vnto him in most vgly shapes, and then forsooth, with no small horror, would some of the standers-by tremble; then would they knocke their breasts; then holy *Edmundes* begins to inueigh against sinne, especially against pride (appearing like a *Peacocks*) with which (if euer any man liuing vpon earth) he was most egregiously, in all hypocrisie and dissimulation, infected, tainted, corrupted. But the whole proceedings of *Edmundes* and his *Priests*, with their *Missions* and *Energumenisses*, is largely, and learnedly set downe, and confuted by Doctour *Harsenet* the worthy Bilhop of Chichester, and therefore I cease to relate any more of these Ignatian fables, referring the Reader to the same Booke.

As the popish Exorcists, doe euer seeke testimonies from their indueled persons, for confirmation of their heresies; enen so, that counterfeit and seeming conflict and warfare, which passeth betwixt the *Devills* and their *Exorcistes*; the *Exorcist* coniuring, the deuills trembling; the *Exorcist* commanding, the deuill obeying, (not to depart, not to go out of the possessed) but to wander vp

and

Such a kinde of conflict and coniuring, is vsed by the coniurers themselves. See *Austen de ciuit. Dei, lib. 10. cap. 9*

and none of the
Pontificians
can deny, but
that Magicians
can command
the deuills in
like sort.
read *Pistoria* in
his prelection
of *Magick*. q. 6.

and downe, (like a come aloft *Iacanapes*) within the lists of the possessed bodie, sometimes in the face, then in the tongue, after in the throat, anon in the great toe, by and by, in those parts, which a modest pen may not mention, (and yet there, and then, will the holy *Exorcists* fingers signe with their crosses, to driue the deuill thence) all these their dealings I say, do euer tend to this proiect, that the standers-by, may be perswaded of some point of poperie, or of the Priests power ouer the deuills; which their power is so great and powerfull, that as yet neither *Edmunds*, *Campion*, *Sherwin*, powerfull *Cornelius*, ofould: and of late *Woodward*, *Kempe*, *Warmington*, *Colington*, *Hill*, *Walpole*, Father *Thomas*, with diuers others, could euer cleare any one, either possessed person, or seeming so to be. Witnesse their sundry and late attempts in Hampshire, in London, in the Clinke, in Bread streete; yea the holy Dame *Lucia* at Barbican, at Hygate, in her Spittell-nunrye, hath been with her Ignatians and Ignatianed Priests, and her Nunnes, very forward in this kinde; but her assaults haue proued nothing else but towe and powder. for neither shee nor hir champions haue been able to deliuer any, or to cleare any. This is only the comfort, which such poore soules, and hypocrites receiue from them, whether it be here in England, or at Sichern, or at Loretto, or Sancta Croce in Hierusalem at Rome, that they are, or seeme most cruelly to be tormented, and afflicted; and this especially in their holiest places and sanctuaries; as at Loretto, at Sichern; where it seemeth the deuills, if any be there, haue greatest power, because there they doe most afflict the possessed, there they doe most scorne the *Exorcists*, there they doe most blaspheme against their religion; and yet there will they not out, despising, scorning, deriding, their nayles, their crosses, their reliques, their lyes, their trumperies. That I speake truth herein, there was of late an Eye-example, a man of worshipfull estate,

Mr. Blunett.

estate, and faire reuenues, who either was, or seemed to be indiuelled. Alas poore man, how often hath he been exorcised in this Kingdom, by *Francis Kempe*, by *Philip Wodwarde*, by sundry others, but especially by Mr *Warrington*? who hath often promised, that he would make the deuill speake in Mr *Blunt*: and as this wretched man, hath had many sweating combats here in *England*, so it were lamentable to relate, the tormentings, true or seeming, which he hath had at *Loretto*, *Sichens*, *Lile*, and elsewhere, beyond the seas; and all the consolation which he hath found, is to returne worle, (as though the Popish *Sanctuaries* added strength to his deuils) and farther from hope of deliuerance, then when he went. And yet our Popish *Thrafonicall* Priests will bragg and boast, that they can like a tennis-ball, or like a dogg in a sheete, tolse and canuase a deuill in a possessed woman, and driue him from tongue to toe, from toe to finger, to her great affliction, and their owne small ease.

Being in Spaine, in the companie of *Robert Parsons*, I haue more then once heard the man impudently affirme, and desperately promise, that he would vnder- take, to make the deuill speake in any Bishop, Arch- bishop, or Arch heretike in England, and yet the man was so full of spirituall magnanimitie, that after hee had Caulier-like ranged vp and downe this kingdom for a short while, for feare of Tyburne he voyded the king- dome: A great oversight surely in the man, that being here, he attempted no such matter; for surely if he had been so powerfull, he might at the very barie haue had flore of Arch heretikes (so esteemed by him) vpon whom he might haue shewed his coniuring power. But that the courteous Reader may well conceiue what credit is to be given to these *Exorcists*, & their cobats with their deuils, I will here relate a true historie. A certain Fryer-Priest there was in *Italie*, who vndertooke to ex- orcise a young maide, either seeming, or indeed posses-

The like bragg others haue made most vaine, where- in they shew themselves mi- nisters of that King which is termed by Da- niel *Impudens facie*, and hath as *blasphemum*, Reuelat.

A notable countenancing tricke of a Fryer with an *Energumenisse*.

fed : but such was this Fryers manner of exorcising her, that not once, not twice, but very often, euen day by day, he would so well accord with the maide, that he would haue carnall knowledge of her bodie, and yet by no meanes could shee agree with the Fryer, or endure him, when he would take *flagellum Damonii*, the deuills scourge (a booke of their exorcismes) into his hands : for then would shee so roare, and make such vgly faces against him, as if *Michael* the Archangell had been combatting with her : and if any here aske, how it came to passe, that the deuill in this young maide, did not reueale the sinnes of this Fryer ? mary thus the case stood. The Fryer would euer haue to doe with the maide after his exorcising, and coniuring of her ; and before he would vndertake to coniure her againe, he would be assured to go to confession, & cry *peccavi* : the which he did exceeding often, as I haue been most credibly informed from the mouth of his ghostly Father, who is reputed a wise & graue man, who though he often did absolue his Fryer, yet deserueth to be excused, because it is a position of diuers *Pontifician* Casuistes, that a Penitent must be still absolved, as often as he shall come, though still with the same sinnes : and this especially, if there may arise the least suspition of the sinne, by the Priests denying absolution to the Penitent : Now the case passing thus, betwixt the Fryer and the maide, to the deception of many : The attentiu Reader may well perceiue what manner of confession that is, which will please the deuill, and what manner of collusions, passe oftentimes betwixt these men and their *Energumenisses* ; as is iustly to bee thought did passe betwixt *Dibdale* and his *Sara*, whom he would often carrie a horse backe behinde him, from place to place, as also some others then did deale with their minions : which thing the Pontificians (though to their great shame) cannot denie. And why might not *Dibdale* carrie *Sara Williams* behinde him, as well as the

the younger *Garnet*, executed some yeeres since, was accustomed to carrie a woman as his wife, vp and downe *Sussex*? It is a world to obserue how certaine *Pontifician* soules, especially feminine, dare not present themselues, where any person is exorcised, before they haue been at confession; but to such persons, I would commend this generall rule to ponder vpon, that commonly (especially in *Italie*) the greatest Coniurers, and to whom such a Prouince is committed, are notorious sinners, and of the worst spirits, and most rebellious dispositions.

Another circumstance, whereby we may euidently gather, that the deuills haue a great hand in popish doctrines, rites, and ceremonies, is this; that the diuells themselues (a thing which cannot be denied) are pleased, and delighted with the very same and selfe-things, which are most sacred amongst the *Pontificians*: as for example, their *Agnus-deies*, their *holy water*, their *blest incense*, their *palmes*, their *waxe candles*, their *crosses*, and often *crossings*, (their *crossings* and often *croiles* I say, for otherwise the signe of the *croile* vsed in Baptisme, and as a ceremonie, I cannot see how it should be superstitious, or magicall) their *stoles*, *maniples*, *vestments*, yea their consecrated *hostes*, and sacred *Eucharists*; with which, that the deuills themselues are pleased, and honoured, no man can denie, who hath euer heard of the practises of coniurers; who hath euer read, the sundry incantments of witches, sorcerers; who hath euer seene the instruments of them, which they vse in their mysteries: for they vse euen popish *stoles*, *maniples*, *vestments*, *candles*, *holy water*, consecrated *oyles*, &c. I know what the learned *Pontificians* will pretend to answer to these things, they will say forsooth, that the deuill doth emulate Gods honour; true, in such worships as he himselfe deuifeth; but how is it imagineable hee should emulate Gods honour, in vsing and respecting those things, which the Popish Church, with bell, booke

The deuill is delighted with the sacredst things that are in Poperie,

and candle, with all her sacred breath, breathing, & invoking the H: Ghost vpon them, doth especially ordeyne, appoint, and prescribe, to be vsed against the vertue, power, illusions, & inchantments of the deuils. This is that mysterie of iniquitie, which I desire the learnedest Dowits to vnfold; and to shew, how the deuills can desire to be honoured, reuerenced and worshipped, by such things; and themselues to reuerence and regard such things. as by their Church, with all her power, are blessed & prescribed against them. I challenge all the *Aduersaries* to shew if they can, that the deuills were delighted and pleased, with the very sacrifices of God in theould Testament; or by any such things, as were blessed by *Moses* or *Aaron*; or that now they are pleased with any thing of religion, which the reformed churches deliuer, and as they deliuer, teach, and prescribe them.

Ioh: 8.

Furthermore, the deuills concurring to the maintenance of popish doctrine and practises, in nothing doth appeare more clearely, then in their damnable doctrine of equiuocation, which is nothing else, but flat lying, whereof the deuill is principall *Parent* and *Author*, for *he was a murder*er and a *lyer from the beginning*; saith the Gospell. Here I desire the Reader, to giue me leaue to relate two equiuocating trickes of two *Ignatian Priests*, one worthy of detestation, the other of laughter.

A notorious
periurie of an
Ignatian Priest.

There was in the Countie of *Northumberland*, a fiery and furious litle Priest, well knowne to my selfe, and diuers others in *Rome*. This Person attempting with violence to haue oppressed a young maide, which came to him to confession, was reiected by her, and vpon her out-cry, his Clerke (which was in the next roome, and attending to helpe him to masse) comes in with haste, findes him struggling with the maide; vpon which sight and accident both the maide and his clerke fell into such a detestation of him, that by one of them he was discovered to the Magistrate, and was therevpon presently taken:

taken : being taken, with solemne oath he denieth himselfe to be a Priest (like as one *Komes* an Ignatian Priest in the Clinke did the likewith solemne oath to the last Lord of *Canterbury*) but afterward being conuicted to be a Priest, by one that dwelt neere, and had knowne him in *Rome*, he to excuse himselfe, said that hee did equiuocate, and that when hee denied himselfe to be a Priest, he ment he was not Priest of *Baill*, and so this holy Ignatian, (who neuer ascended into the Sicomore tree to behold Christ, with sincere *Zacheus* to repent,) thought his credit sufficiently salued. This wicked wretch, not long after was banished, by vertue of that gracious proclamation, which was published presently after the discouery of the powder-treason. Being banished his first entertainment was to be a Ghostly Father for strangers at *Nostredame du Hall* neere *Brussels*; from thence, he was preferred to be Ghostly Father in the Campe amongst the *Spaniards*, where hee profited so well, that thence he hath recollected himselfe to *Louayne* to *Saint-Iohns* mount, where he lately plaide the younger vnder Father *Talbot*, hoping after his nouice-ship to be Ignatianed. Where willingly I leaue him, wishing that he may still there continue.

The other true tale is of one *Thomas Cornford*, concerning whom, the courteous Reader may obserue, that at his examination, before my Lords Grace of *Canterbury*, taken the 25. of *June* 1612. he did first giue vnto himselfe the name of *Iohn Underwood*, and so subscribed it; affirming, that he was a married man; and that hee had married the daughter of one *Robinson*, in *Irkingburge*, where his wife also, then, at the time of his examination remained : he added also, that he had beene married vnto her twelue yeares, and that, he had by her, sixe children : and being examined, about his going to mistresse *Vaux*; his answer was, that being, himselfe was by condition a Farmer, he went to Mistresse *Vaux*, to intreate

her, to moue the Lord *Vaux*; that he himselfe, might be Tenant to his Lordship, for a certaine house and land, lying in *Irkingburge*, where his wife *Robinsons* daughter remained. This being in effect, the substance of his answer, at the first of his examinations, he acknowledged and subscribed vnto the same, by the name of *Iohn Vnderwood*.

But my Lords Grace, vpon some occasion of businesse, putting this man off for a time, hee, either vpon some remorse of conscience, or feariug, lest his condition and estate, might, by some other meanes be discouered, doth of himselfe offer, to manifest vnto his Grace, his condition and profession; vnto which, as it were vpon a second examination he is admitted: where, he first, acknowledgeth himselfe for the space of sixe yeare, to haue beene brought vp in the Colledge of *Rome*; and that there, he tooke the orders of Priesthood, according to the manner of that Church; and that from thence, some 12. yeares since, he was sent by mission into England: whereby Father *Garnet*, he was admitted into the society of *Iesus*: he acknowledgeth also, that his name was *Thomas Cornford*, and so subscribed the same the second time; after, that before, hee had subsigned by the name of *Iohn Vnderwood*.

The Reader will here expect, to vnderstand how this ingenious and Saint-like Ignatian, did conciliate and accord, such contrarie sayings of his; surely thus hee performed his part, and demonstrated himselfe a worthy *Rabby* in the Ignatian Academie of equiuocating, cogging, lying: whereas he affirmed himselfe, to be a married man; his meaning was, that his wife was his breuiarie; and that hee had beepe married vnto it, twelue yeares; as for his children, which hee had by *Robinsons* daughter, those were his ghostly and spirituall children. But yet, the wily man (being demaunded thereof) could not well shew, how his wife the Breuiarie, became *Robinsons*

binsons daughter : and here being at a stand, hee was holpen out by his Grace that in probability, his Breuiarie was *Robinsons* daughter, because it might be, that the Printers name, who printed it was *Robinson*. The reason, why he called himselfe a Farmer, was because he was so to God, according to that text, *Redde rationem villicationis tue: Give an account of thy Farmership*. And the reason, why he said, that he went to Mistrresse *Vaux*, to take a farme of the Lord *Vaux*; was, because he was ready, to doe them any seruice, for their saluation, and for the spirituall tilling of their soules. Whereas hee had denied himselfe, to haue beene beyond the seas; his answer was, that he spoke that, with intention, that he had bin there, but not, that hee was bound, to tell his Grace so much. Thus in effect with much like stuffe passed the Holy Ignatians examination; out of which, the intelligent Reader may clearely inferre, how egregiously these men, shew themselves, to be impes of him, who was (*mendax ab initio, a lyer from the beginning*) and yet forsooth, these men, and none but these, (if, it may so please the Gods) are only sincere, holy, Christian, Apostolicall. For my part I cannot but thinke, that Father *Thomas*, since his engrafting into Ignatianisme, and Garnetisme, became an Equiuocater; for in *Rome*, hee was possessed, with such a doultish kinde of simplicity, that it is a kinde of miracle, that he should so easily haue been transformed into another man: well it may be obserued herehence, how efficacious the Garnetian Academie hath beene for training youth in lying, cogging, equiuocating.

A



A SECOND PRELVDE
SHEWING BRIEFLY THAT
miracles are not certaine tokens of a
true RELIGION.

CHAP. II.



Notwithstanding, for further confirmation of this truth, I will (by Gods assistance) shew that miracles are not certaine and infallible tokens of a truer religion, especially after the establishment of Christian religion in the world, and that there is no other sure and certaine Anchor for truth but the infallible word of God, by which,

and according to which all miracles which may happen are to be examined, with which if they agree they may be approued, if otherwise they are to be reiected and detested as the Deuills owne inuentions; for as a worthy man saith, *all truth is to be suspected, which the authority of sacred Scriptures doth not confirme; without which (to speake with Saint Hierome) whatsoeuer is brought, it is as easily contemned, as it is brought.* Agreeingly to which, Saint Austen disputing against the Donatists, contendeth most earnestly, that therefore this thing or that thing is not to be held for true, because Pontius or Donatus haue miracles, haue visions; or because Catholikes haue mi-
racles,

*August. de unit.
Eccles. cap. 16.*

racles, haue visions, in the Catholike Church : in which discourse enlarging himselfe , and shewing out of scriptures, that false-phophets were to doe miracles he addeth thus. *Nonne legimus &c.* Doe we not read, that enen of the Lord God himselfe, many were heard in the high places of Ieruy ; which high places notwithstanding, did so greatly displease God, that such Kings as did not subuert them, were blamed, and such Kings as did ouerthrow them, were greatly praised? and a little after ; *Exaudinuntur ergo &c.* Therefore many are heard and by diuerse meanes, not onely Christian Catholikes, but enen Panymes, Heretikes, and Iewes, giuen to diuers superstitions, but they are heard either of seducing Spirits, (who notwithstanding can do nothing, but what they are permitted by God, secretly disposing what is to bee giuen to euery one) or of God himselfe, either for a punishment of their malice; or for a solace of their miserie, or for a warning to seeke euerlasting saluation. And a litle after : *Quacunque miracula &c.* What miracles soeuer are done in the Catholike Church, they are therefore to be approued because done in it, but not therefore is the Catholike Church manifested, because they are done in it. Thus he. Now come our Papiests (which will only be Catholikes) and say that therefore their miracles are true because they are done in their Catholike Church, which reason if it may hold , then all those fond lyes and imaginations, must bee beleued which their golden Legends relate, & if they grant any to be false, and delusory which are done by men in their Catholike Church, then it will needes follow, that the credit of all the rest will be cracked, according to the generall and true saying ; *A lying man deserueth not to be beleued, although he tell the truth;* and that of their Cannon lawe, *he who is found once euill, is alwaies presumed to be euill in the same kinde of ill.* But how deuyling, and coufening in miracles concerneth Popish Catholikes, let *Cannu* speake, *Nostri autem plerique &c.* Very many of ours, either follow their affections, or of set purpose doe so feigne

Note.

Aliquando &c.
Sometimes
great decepti-
on is made by
Priests in feig-
ned miracles
for gaine
which ought
to be rooted
out as these
were by Da-
niel Lira, in
Dan.

*Cannu de locis
lib. 11. cap. 6.*

F

many

many things, that I am not only ashamed of them, but they also greatly vex me. Thus he; with much to like purpose, where he addeth somewhat which is litle for the credit of those dialogues which are commonly attributed to *Gregorie the Great*. Againe *Leonard Aretine*, doth iustly taxe this abuse of his brethren the Pontificians, he chargeth them with deuyfing of dreames, visions, phantasies, and miracles, (which were neuer done) to deceiue and make gaine of their simple Auditory. Doth not *Antony* a Saint of their Church, and Archbishop of *Florence* peremptorily taxe the visions and dreames of some deuised to proue the Virgin *Maryes* immaculate conception? And if this had not beene the practise of Pontificians euen to the deprauation of their seruicebookes, Breuiaries, &c. would *Pius* the 5. haue acknowledged corruption in the Breuiaries, to the eternall ignominy of his Church? Aske venerable *Bede* what a lye was deuised and fathered vpon *Melito*, to proue the Virgin *Maryes* corporall assumption? the *Rhemists* themselves, haue taken vp the lye, and though they obserue the credit of *Melito* to be casheered, yet they haue deuised a new tricke to corrupt *Dionyse* who notwithstanding is counterfeit. Is it not cleare as the heauens, that for very shame they haue exploded diuers of their old *Monkes* fictions out of their Legends? surceasing therefore, to adde any thing more for confirming of this iust imputation against them that their Church hath beene a Forger in her miracles, visions, and prodigies; I make this inference, that seeing she hath beene found false so often, shee deserueth not credit, although shee should tell truth.

Pius in pr. fat.
Breuiar. Rom.
reformat.

Bede: in retract.
in Act. Apost.

Annot. in I.
act. Apost.

August. 10. lib.
de ciuit. cap. 16.

See Origen. con-
tra Celsum. lib. 1.

Saint Austen in his booke of the city of God, so litle esteemeth of miracles, though wrought by Angells, against Christian truth, that against them hee boldly pronounceth thus: If (saith *Saint Austen*) those Angells, which desire sacrifice to be done to themselves, should by wonderful

derfull facts, moue the mindes of men, and those who doe forbid the same, and doe command sacrifices onely to bee done to God, should not vouchsafe to doe these visible miracles, truly then, not by sense of body, but by reason of the minde, their authoritie were to be preferred. This doctrine of Austen is confirmed by the like of Saint Chrysostome, who expounding those words of Christ, if you shall have faith as a mustard seede &c. faith thus: whereas these things are not now done in the Church, may wee thinke therefore that Christians are voide of faith, God auert it that wee should speake such bad things of the people of God: Iustifying faith is present, and not wanting, but the faith of miracles hath ceased. Thus there. But if Chrysostome, bee the Author of the imperfect worke vpon Mathew as it is commonly cited by the Pontificians, and is of great authority, then he goeth further; for he writeth thus, speaking of the latter times. Wherefore, if a man should long to know where the true Church is in the midst of so great confusion, whither shall he returne but to the Scriptures? heretofore also by signes, the true and false Christians were knowne; how this? False Christians indeede, either could not doe the signes as true Christians did, or else could not doe such as true Christians did; but the miracles they did, were vaine, causing wonder, but hauing no profit, as wee haue often expounded, but true Christians did perfect signes, hauing alwaies some profit, and by these things were knowne true and false Christians, but now the working of signes is altogether taken away, but it is rather found, that fained things are done, with those who are false Christians; but euen as Peter expoundeth it in Clement, the power of doing full and perfect signes, is to bee giuen to Antichrist: Thus farre there, with much more to like purpose; shewing that the only Anchor in time of confusion, and Antichristianisme, are the Scriptures, not miracles, not wonders as our Antichristians would now haue; resting for those things, which the reformed Churches condemne, vpon traditions forged, and mi-

Chrysost. supra
illa Math. s.
habuer. eis fidem
vt granum.

Chrysost. homil.
49. in Math.
operis imperf.

- racles feigned. But yet in this later part of *Chrysostomes*
 discourse, (being thereunto vrged by the force of truth)
 the *Rhemists* themselues do concurre; who vpon the E-
 pistle to the *Thessalonians* write thus. *Sathan* whose power
 to hurt is abridged by *Christ*; shall then be let loose; and shall
 then assist *Antichrist* in all manner of signes, wonders, and false
 miracles, whereby many shall bee seduced, not onely *Iewes*:
 Thus there. And againe vpon the *Apocalypse*, they af-
 firme the like: by all which it is most manifest, that the
 working of miracles, and wonders can bee no certaine
 argument, for truth, seeing that both *Heretikes* and
Schismatikes, yea *Antichrist*, and his *Ministers* shall
 haue full power to doe the same: the which yet I further
 strengthen with the authoritie of *Ignatius* and *Iustine*. *Ignatius*
 hath thus: *Quisquis dixerit &c.* Whosoener shall
 speake beside those things which are appointed, although hee
 may seeme worthy of credit, although he may fast, although he
 may keepe virginitie, although he may doe signes, although he
 may prophesie, let him be esteemed of thee, as a *Wolfe* vnder a
 sheepes skinne, endeauiouring the corruption of the sheepe.
 Thus *Ignatius*: agreeing to whom *Iustine* affirmeth, that
 if any miracles be done in the conuenticles of *Heretikes*, that
 their errors may not thereby be more confirmed, then if any
 man would teach the impiety of *Gentiles* to be gratefull to *God*,
 because he causeth his sunne to rise on them, and doth sprinkle
 them, with dewe from heauen. According to all which *Au-*
sten in his treatise vpon *Saint Iohn* calleth the miracles
 and visions of the *Donatistes*, meere Fables, and the *Do-*
natistes who gloried & triumphed in them, *mirabiliarios*,
mirabiliarians, as the *Pontificians* now doe in their pro-
 digies deseruing like name.
 Doctour *Stapleton* a late *Achilles* of the *Popish* *Sina-*
gogue, will not deny, but that *Heretikes* shall and will
 doe miracles, especially in the later times of the Church;
 and this vertue he ascribeth confidently and peculiarly
 to *Antichrist*, and his *Ministers*; which *Ministers* hee
 would

Annotat. in 2. ad
 Thess. 2. vers. 9.
 & in Apoc. cap.
 13. vers. 3. in
 marg.

Ignat. epist. ad
 Hieronem.

Iustin. ad Or-
 thodox. q. 5.

August. tract.
 13 & 14. in Ioh

Staplet promp-
 moral. in 24.
 & minic. diuis 4.

would gladly make the reformed Churches of these times to be; but the good man speaketh it faintly, as it were against his owne conscience, as it may be obserued in part of his words, which are these: *The deception made by Antichrist, and heretikes, which are his fore-runners, shall be so great in signes & wonders, that the very strongest in faith shall be in hazard; unlesse they shall beware of this, which is foretold: especially because such, before the coming of Antichrist, shall be much more buter then the former, euen as at this day we see, for so great, and such, are the heresies of these times, that deseruealy they ought to seem the very next to Antichrist, the which also we haue in a certaine Oration of this argument, endeoured (what? hast thou onely endeoured?) to shew. What sayest thou Stapleton, art thou so constant, that the precursors of Antichrist, and the next hereticks before him, shall work miracles and wonders? why then doest thou, euen in this place, deny them (whom thou callest Antichrists precursors) to worke any miracles, as thy brethren the Dowists doe also in their Annotations vpon the second Epistle to the Thessalonians? why dost thou speake so faintly, that thou hast endeoured to shew, that the heretikes of these times are the immediate precursours of Antichrist? was not thy Oration of set purpose laboured, with all thy wit and eloquence, to proue the same? why then, dost thou not speake more confidently, according to thy presumptuous spirit there? but I tell thy Dowistes for thee confidently, that thou hast endeoured it so well in that Oration, that my selfe (as small a scholler as I am) dare vndertake to retort all thy demonstrations, against the popish synagogue and the Antichrist of the same; who although he be already the man of sinne, and sonne of perdition, working prodigies, and wonders in his ministers; yet he hath not as yet put on *Panopliam Antichristi*, the whole compleat armour of the most damnable Antichrist, which he will then do, when in his*

*Annotat. 2. chap.
v. 9.*

synagogue, his *uniuersall, absolute, monarchicall, and direct* tyrannie, *ouer all and in all*; spiritualls and temporalls; subiects and Soueraignes; Faith and discipline shall be decreed; I say direct, because indirect he already most arrogantly assumeth; but when the malice of those men of sinne, and children of perdition, shall be compleat and consummate; then also, not onely by desire, by liking, by sentence, but euen by breefe, by decree, by definition, he shall assume and challenge direct Monarchy of the world; which miserie how fast it higheth on, I leaue to some other place and time to be debated and discuffed; that it is not already compleated, I am sure there wanteth no good will in *Popes*, no desire in their *Canonists*, no good affection in their *State-Ignatians*.

The authorities, which I haue produced out of *Fathers*, agreeing to the holy Scriptures doe euince, that miracles and wonders, are not infallible tokens of truth; but for further illustration of this point, I will make the same cleare by reason. My reason is an expresse conclusion of their famous *Victoria*, and it is this: *Eadem opera &c. The same workes, or the like, are done by Arte Magicke, and by Graces freely giuen; and thus it is proued; for to Graces (gratis datis) freely giuen, it belongeth to cast out deuills, to take up serpents, to restore health, to speake with tongues, as is manifest in the last of Marke, and first to the Corinthians 12. but these things are done by the Magicians, therefore the same workes are common to both. thus far he: how truly in euery respect, ipse viderit, let him looke to it: it is sufficient for me, that their so famous a Praelectour, doth teach that by Artes Magicke, the same workes are done, which are done by the gift of working miracles. And yet the Louanian Professeur Stapleton aduentureth further, and herein I desire his Duacene-successours to defend him from errour, thus he teacheth: Although the miracles, which the false prophets shall doe, be true prodigies (quoad actus supernaturales) in respect of the supernaturall actions*

Victoria relect.
12. de Magia.
q 4. propos. 1.

Prompt. miral
in Dominic. 24.
post pent. diuisi 4

actions themselves; notwithstanding they shall be but lying, because they shall serve for a lye; certainly, for the greater prooffe of the faithfull, not onely Antichrist himselfe, and his immediate precursours, but all heretikes, like as the Magicians (God permitting them) may be able to doe miracles, thus he. This Doctour speaketh most truly of miracles to be done by Gods permission, both by Heretike; and Magicians; but I cannot but maruell at his Diuinitie, where he teacheth, that the actions and acts themselves of such prodigies, should be supernaturall; surely his head was supernaturall, when he dreamed such diuinitie; for I neuer yet read any learned Christian, who durst teach that the prodigious acts of Magicians, or Heretikes, except they be extraordinarily endewed with a miraculous faith, and doe them by the immediate power of God, should be in themselves (that is in their substance and nature) surpassing the boundes, limits, and force of naturall causes: for I neuer learned otherwise, no not in Rome, but that all miraculous workes done by Magicians and Heretikes, were euer done, by the secret, hidden, quicke and speedy application of naturall causes; the vertues of which are well knowne to Satan, who is the cheefe and principall Agent in such mysteries. And the truth of this is grounded vpon this principle, that no creature whatsoever, can create; now if either good or bad Angells, could produce any things, which were in substance, essence, or nature, supernaturall, then they might create; and although they would pretend to vse naturall causes for such effects, they should doe nothing; for betwixt a supernaturall effect, action, and operation, and a naturall cause, there is no proportion, but infinite disproportion; and it is onely God, who by his omnipotent power can vse any creatures, by their subiected and obedientiall power to him, to the effecting of whatsoever he shall please: therefore, good and bad Angells, Heretikes and Magicians, all they doe
in

See my mo-
tiues vnder the
title of dange-
rous Spirits.

Isaie 8.
Ioh. 5. 39.

in these their prodigies, is by secret application, and meanes of naturall causes, God in his good pleasure, permitting them so to doe, for the deception of those, who deserue to be deceiued. But leauing *Stapletons* supernaturall acts, to be defended either by his *Dnacenes*, or some *Ignatians*, which are by his will to succeed him in his Librarie at their first Colledge in Oxford. I do out of the Aduersaries mouth euince, that heretikes, deuills, magicians, may doe workes supernaturall, therefore according to their owne position, to doe such things, can be no certaine prooffe of true Religion, and true Preachers: we must rather recurre *ad legē & ad testimonium*, to the law and testament, as God himselfe hath instructed and commanded vs. And if I would here stand to inlarge my discourse, I could easily shew, that ancient Magicians and Panymes haue wrought as prodigious workes for confirmation of their erroneous rites, as Pontificians haue done for prooffe of their superstitions; and this in as cleare, open, and publike a manner, yea more certaine. For popish miracles haue certaine properties, making them of lesse credit then those of the Panymes: as for example, they are seldome or neuer scene to be done, by any indifferent witnesses, but are commonly first done, then spoken of; few there are, which see the euills from which their persons pretend to be deliuered; but fewer see their deliuerance. At *Sichem*, *Loretto*, *Nostre dame du hall*, and elswhere at their miracle-stages, a man may liue many a yeere, before he shall see any one miracle done in publike view, and sight of the Church: but many forsooth, come from farre places, pretending deliuerance, and these commonly are poore, are commonly women, and some such creatures; and their deliuerances be commonly from some infirmities, which the deuills may performe, and this lightly alwaies vpon their vows: in which kinde, if one by chance or phylicke recouer, for a hundred who perish,

by

by and by as it were with sound of trumpet, there must be a miracle, a prodigie: truly, their follies and vanities herein, with an indifferent and an vnpartiall eye being considered, will either procure laughter, or compassion, they are so many, so manifold.

But in all breuitie, I will paralell a few of their prodigies, with the *Panymes* wonders: They forsooth pretend, that a certaine wooden *Crucifixe* spoke thus to their Angelicall Doctor Aquinas, *bene scripsisti de me Thomas, thou hast written well of me Thomas*, (well perhaps because he taught, and constantly taught, that it must be adored with adoration of *latria*, the very same wherewith Christ is to be adored) *what reward dost thou desire? to which he replied, none other but thy selfe.* But *Valerius* telleth vs of a more certaine speech of the image of Fortune, made not to one but to many of the *Dames* of *Rome*, when they did dedicate it: *rite me consecrastis, rite me vidistis: Yee Matrons, you haue rightly consecrated me, you haue rightly seene me.* They much glory, how the house of *Loretto* was first caried by the hands of Angels into *Dalmatia*, thence ouer the *Adriatike* Sea into *Italie*; where it was first placed in a most dangerous wood, (where innumerable Pilgrims visiting the same lost their liues, as likewise going to *Sichem* not long ago, many were both spoyled and lost their liues, so potent Patronesses be their wooden Images) but afterwards the second time, it remooued to a peece of land, which belonged to two brothers, who seeing the great gaine by offerings and donations which came to that place, began to contend about the same, each of them desirous to make it proper to himselfe: vpon which contention, as *Turseline* reporteth, the holy house remoued it selfe from that ground, and placed it selfe in the midst of a common high way, where now it standeth, and is with diuine worship honoured and adored. Thus they fable of their house of *Loretto*. All which notwithstanding

Aquinas part. 3.
q. 5 art. 3. 4.

Valerius lib. 1.
cap. 8.

See *Austen* 10.
de ciuit.
relating mira-
cles of hea-
thens like these
of Papists.

Turrecremat.

Driedo aful

Victoriam relect.
demagis.

Clement. in
Itinerario.

if it were true, there is no more done, then what may be acted by deuills and magicians: For their owne Cannon law, as it is expounded by *Turrecremate*, *Driedo*, and *Victoria*, hath in the chapter, *Episcopus, causa 26. q. 1.* that the deuills are able, to carrie bodies vp and downe in the ayre, (visibly or invisibly as the Cannon must be interpreted): and therefore, by their ministerie, this might be done, if God would so permit. But the obscure natale, and birth, as I may so speake, of that house, maketh me absolutely to iudge, that it is wholly spurious. for were it true and found, how is it possible, that the Historians of those times should not specially, and with all circumstances deliuer the first and happy happening of such a blessing? to the such a doubtfull and obscure beginning is an euident argument of bastardie.

To proceed, they vainely deliuer, how Christ tooke *Catharine* of *Siennaes* heart from her, and gaue her his owne. So *Clement* in his *Itinerarie*, reporteth how *Simon Magus* tooke the proper figure and face from one *Fraustianus*, and gaue him his owne. They teach I cannot tell how often, and how frequent changes they haue of their *Eucharist* by stabbs, by blowes, into true flesh, into bloud, and sometimes into the forme of a young childe (which is mendacious and doth not in truth shew Christ as he is, for Christ now is no childe:) But who is ignorant how many transformations the old *Panymes* had made by their Godds and Goddeses, and related with as good credit as these of the *Pontificians*? And yet perhaps our *Pontificians* haue more Gods then the *Painims*, because the number of their Patrons, which they make as Petty-gods, doe surpasse the number of Gods worshipped by the *Pagans*, which may easily be beleueed, if we doe but call to minde how *Truhemius* a blacke Monke doth reckon vnto vs diuers thousands of his order for Saints, and consequently for diuine Patrons, and Demy-Gods. But to conclude this my
Prelude

Prelude, and to leaue of further adding of any authoritie from man, for confirmation of what I haue said, I adioyne that which *Moyſes* deliuereth in Gods name in his booke of Deuteronomie, the thirteenth Chapter, verſ. 1, 2, 3. *If there ariſe among you a Prophet, or a dreamer of dreames (and giue thee a ſigne or a wonder, and the ſigne and the wonder which he hath told come to paſſe) ſaying let vs goe after other gods, which thou haſt not knowne, and let vs ſerue them: Thou ſhalt not hearken vnto the words of the Prophet, or vnto that dreamer of dreames; For the Lord your God proneth you, to know whether you loue the Lord your God with all your heart and with all your ſoule. Thus God by the pen of Moyſes. And ſo I come to ioyne and enter into the liſts with Mr. Flodd.* Verſes 1. 2. 3.

CHAP. III.

Wherein is examined Mr. FLODDs petty Preface.

Mr. Iohn Flodd in his Purgatories triumph to Sir Edward Hobby chap. 5. pag. 143. numb. 25.

Some of your writers ſeeing our relations to be autenticall, ſas none can be more, haue not brazen faces to denie the ſtorieſ, yet their heart and tongue is no leſſe impious, not fearing to affirme that theſe miracles are miracles of the deuill, and Antichriſts lying wonders: which fancie though I finde it not in your booke, yet I will ſeeke to confute it, knowing it to be one of the falſe notes your Miniſters often ſing vnto you.

Sixe arguments occurre vnto me, which ſhew the vanitie of the conceit, and how inexcusable Proteſtants are, who reiect our miracles vpon this ſilly fancie.

ANSWER.

Mr. Flodd, you hauing answered, as your selfe thought, sufficiently, (though God wot very slenderly & *in ingulum proprium*) such reasons, as Sir Edward Hobby had alleaged against your *Lipsian* vanities and prodigies, out of an *overplus* of your learning, you marshall as in *battell-array*, six arguments, against such ministers (as you say) who admitting your narrations to be true, sing notwithstanding, that your miracles are no other then the *Miracles of the Deuill*, and *Antichrists lying wonders*. When I had read this your vaunting propofall of sixe arguments, and obserued how like a fludde you made precipitate hast to enter into a dispute of this kinde, and found with all that Sir Edward had passed by your arguments with a scornfull nodd, not deigning them so much as a looke; I, who am not vnacquainted with the boasting ostentation of Popish spirits, when any of their bookes or pamphlets passe vnanswered, thought it my part being moued with zeale of Gods truth, to cast my small mite into Gods boxe, and to enter into the lists with you, and so to renew our old acquaintance which both at Rome, S. Omers, and elsewhere, hath beene seasoned with diuers disputes, concerning sundrie obiects: and now again if it please you, let vs make triall of our forces, what each of vs can say for his assertion: I ingenuously confesse that I am one of those *Priests* or *Ministers* who doe sing this note, that your miracles are no other then the *Deuills miracles* and the lying prodigies of *Antichrist*, which by Gods assistance in this my discourse and answer to your sixe arguments; I will make most manifest. I purpose to examine your reasons, as they lye sentence after sentence: In the vewing of which I am sorry to obserue so many false imputations, sleight impertinences, hainous blasphemies, shuffed vp together; that there are
hardly

hardly any lines (if examined by the leuell of sacred Scripture and morall truth) will passe for currant.

And to digge vp, not your fountaine but your puddle *à capite*; where like a flud, you calumnioufly ouerflowe, in the pettie preface to your sixe reasons, speaking thus; *some of your writers seeing our relations to be Autenticall &c.* which of our writers I beseech you doe hold your relations to be autenticall? Why name you not them? if you had said some of our Preachers, I would haue let it passe, obseruing it to be too true, that in the Church of England there are some secret *Iamnes & Mambres*, who *conuerly resist the truth, and equiuocate for your purpose.* But you pointing at Writers I cannot deuine whom you should meane, especially that you speak thus indefinitely without any rescription or limitation, that *they see your relations to be autenticall*, which is equiualent with this all your relations to be autenticall; had you said some of your relations or narrations to haue beene true, at leest in some part, you might haue found those, who would haue so auerred with you, for otherwise, your *Sinagogue* should not be that *Apostating Church*, which is to doe *signes and wonders*, if it were possible euen to the deception of the Elect. This then your first outlashing what shal I call it a lying ostentation of an Ignatian? I will not. Let the reader only obserue what your *forehead is*, to beginne thus. But when you adde of your owne (*as none can be more*) may I not here iustly thwart you thus? *Imperet tibi Dominus, The Lord rebuke thee.* What? no relations more autenticall? *Apage sis*: I would haue thought, that all humane relations should haue attended as handmaides, and not haue stalked check by iole with the euerlasting records of sacred Scriptures: I pray you Sir be contented, that they may rest in the lowest degree of humane authoritie; your *Sichem, Lile, Arras, Lauretane* and *Hallenian* relations, haue hardly humane credit euen with diuerse of your own *Priests, Fryers, & Monkes,*

Of like, Vides
I speaketh apud
Effen. lib. d. 4. r.
1. cap. 11.

yet *Inhabitants of Babilon*: I call your selues to witnesse herein that I lie not; diuers of your Priests are doubtfull what credit to giue vnto them; yet they admit and esteeme of them, *tanquàm pias fraudes ad faciendum populum*, as pious fraudes to perswade the people. Some five yeares since, at my second visiting of *Sichems Sanctuarie*, I did in great earnest with a kinde of coniuring, in Gods name importune a person of no small note there, what he truly found touching the miracles, which were said to be done in that place: his answer was (charging me to conceale his secret, which I will do by Gods assistance by concealing of his name) that for his part, hee had seene nothing for the time he was there, neither did hee giue credit to any of the former relations: And knew I (said he) how to liue elsewhere, I would not abide here: thus he, though doubtlesse in profession a ranke Papist, but *magna est veritas & preualet: Truth is great and preuailes*. As for *Hall*, this I can boldly affirme, that none of those quarters are lesse credulous of the incredible narrations there, then the *Inhabitants* themselues. *Ludunt alios, nummos ut lucrentur*.

And *Lipsius* who professeth to write such thinges, which at the commaund of the *Archbishops* of *Meclines*, had been examined by the Bishop of *Anwerpe Miram*, and such other relations as hee receiued from his Countreyman *Numan* &c. is hee able, to bring but one eye witnesse, as *Mireus*, *Homas*, *Numan* or any like? who beheld the doing of any such miracles? no, they are *lucifuge, nightbirds*; for my part, I confesse ingenuously, though in my often trauailes in those Countries, I was very inquisitiue, yet could I neuer meete with one man or woman, who could affirme himselfe to haue been an *Eye-witnesse*, of any one miracle, done either at *Sichem*, or at *Hall*; and yet now, such are the times, that the great incredulity of the powerful working of that Image should according to *S. Pauls* rule (*non fidelibus sed infidelibus*

delibus &c. tongues are signes not for the faithfull but for the incredulous) seeme to require, some miracle to be done in their open sight, & not all to be related only, (as they are) vpon hearefay, and from dead witness.

For my part, when I read in *Lipsius* (which also so happened) how the miraculous *Image* was found out, I *Lipsius Dius* dare not giue any credit to the same, as to a miracle. *Sich. cap. 3. & 4.* Thus it was; the picture, first was found by a poore shepheard, who for the taking vp of the same was prodigiouſlie affrighted; but being ſet vp into the old tree againe, (from which Dagon-like it was caſt downe) it was againe taken away, the ſecond time and is not yet knowne how or by whom, and is as yet ſtill miſſing. The people thereabouts, notwithstanding repayed for the ſpace of ſixe yeares to the place, where the Picture ſtood, crauing helpe, (*O prodigious throne of great Iuno!*) and obtained the ſame; at laſt one of the Senatours of *Sichem* *Sichems numen* (*A Senatour* like as if one of our Countrey Labourers, or *Ruſtickes* ſhould be ſo rearmed) ſet vp an other new picture of wood in roome of the former, vpon the ſame olde rotten tree, where it alſo now ſtandeth, and is there adored and worſhipped. When I thinke ſeriously, of this manner of ſubſtituting, of one picture for another, and by ſo graue a perſon as a *Senatour of Sichem*, I cannot but ſuſpect ſome legerdemaine. What *Mr. Flodd?* the poore ſhepheard, tooke vp, out of a religious deuotion, the poore picture which lay baſely vpon the ground, with purpoſe to carry it home (for ſaith *Lipsius*, *parua erat & prinato cultui opportuna, it was a pretty little one and fit for* *ibidem cap. 3.* *private worſhip*) and to make thereof a domeſtickall Penate; and yet he is prodigiouſlie affrighted, from his ſo godly an attempt? And yet notwithstanding about the yeare 1580 the ſame Image periſhed, vncertaine by what way, or meanes, ſaue only that there is ſuſpicion that theenes tooke the ſame and committed the crime. Obſerue a prodigie! A religious and deuout Oratour is affrighted, be-
cauſe

Predones

Lipſius ſeemeth
to miſtruſt the
credit of his
miracles.

Mr. Flud *ibid.*

cauſe he would haue taken home, the Goddeſſe to haue worſhipped her and yet the ſame Goddeſſe, is in deſpight ſtolne away by (they cannot tell whom) *Theenes*, *Robbers*, *Malefactours*, and no reuengfull *numen* puniſheth them for ſuch a ſacriledge? *O fatuas Gentes, quibus talia rapiuntur ab arboribus numina*, *O fatuous people, whoſe gods are thus ſtolne from trees!* When I thinke, of theſe *lipſian* vanities, I doe not maruell, that in the very front of this Chapter, he prefixeth this ſentence: *Miracula diuina conſideranda ſunt, non diſcutienda*; diuine miracles are to be conſidered and admired, not to be diſcuſſed: as if he ſhould ſay, Yee Proteſtants! you muſt not examine theſe miracles I write, you muſt only admire and conſider them, for otherwiſe, in vaine you ſhall read them. What is this *lipſian* caueat, but *trepidatio cordis ex cauſa imbecillitate*, a trembling of his heart, out of an imbecillitie of the cauſe? This conſidered, and much more, which might be added in this, and like cauſes; what reaſon hath Mr. Flodd, to giue ſo great *antentikenſſe* to their narrations, as none can bee more? yea and to adde further; that they haue not brazen faces to deny the ſtorieſ, yet their heart, and tongue, is no leſſe impious, not fearing to affirme; that theſe miracles, are miracles of the Deuill, and Antichriſts lying wonders. *Hens tu, bona verba!* good words Sir! how free their hearts and tongues are, from impiety, for calling your miracles Antichriſts lying wonders, the diſſoluing of your ſixe philoſophicall arguments, which (you ſaid truely) occurred not as ſecond or after-considerations, but as dreaming impreſſions, to your conceitfull apprehenſion; & the oppoſing of ſundry arguments taken out of ſacred Scripture againſt them, ſhall by Gods aſſiſtance make manifeſtly to appeare: and further how inexcuſably guiltie you are, and wedded to the papall fleece which giue credit, to ſo deueliſh and Antichriſtian narrations, and how your ſixe occurrent arguments wherewith you ſeek to confute (as you ſpeake) our ſilly fancies, ſhall prooue impious

Beast which had two hornes like to a Lambe, and spake like a Dragon: *Edetque Signa magna adeo ut faciat ignem e Cælo descendere in conspectu hominum, & seducet Incolas* Apoc. 13. *Terra propter signa quæ datum est ei ut faciat in conspectu Bestia*: In which places as we see this Traffique of Miracles is plainly called, *Operatio Satane*, and a seduction of those who must perish. By these I doe appeale vnto the diuine light of your Lordships conscience, whither you doe not thinke that we ought to content our selues with *Moses*, the Prophets and Apostles, following Christs owne precept *Scrutamini Scripturas*, to search the Scriptures, for the doctrine of Saluation, and to contemne this ridiculous and impious profession of pretended Miracles: I appeale to your Lordship, as you will be answerable to him who hath said of that light which he hath giuen you: *Est lux vera quæ illuminat omnem hominem uenientem in mundum*, Whether you do not thinke that those who in this *Sunne-shine* of Gods word; would ground their beliefe vpon Miracles, doe not iustly merite that answere of Christ to the Scribes and Pharises, demanding miracles, *Generatio mala & adultera signum querit*, and whither you Lordship doe not hold all those who beleue such poore and childish conceits bee not iustly giuen ouer to themselves as the Apostle saith; *ut credant mendacio qui non crediderunt veritati*.

So I will conclude this point of Miracles and Idolatrous worship with two short obseruations, first for that exteriour splendor and shew of Religion by so many pilgrimages, holy dayes and festiuall euenings and others deuoute like exercises which doe blind simple people, I say it is the common marke and maske both of Idolatrous seruice, the very pretended zeale and holy pretext of *Balaam* when he came to sacrifice vpon the mount of *Balaac*, did bewray his Treacherie, he cryed to build him seuen altars, while as *Abraham* who was so faithful & sincere a sacrificer, that the Spirit of God doth honor him with this Testimonie, *Abraham beleued the Lord, and it*

was imputed to him for Righteousnesse: the first father of all the faithfull when hee went vnto the mount to offer his sonne Isaac, hee did content himselfe with one Altar, knowing how it is one Altar only that doth please God, and what is that? & what is the sacrifice? the Altar of our heart prouiding it bee in vprightnesse and faith, the immolation of contrite and faithfull prayers, as the Prophet David saith (contrary to Balaam, who would haue no lesse then seuen Altars) *Quoniam si voluisses sacrificium dedissem, utiq; holocaustis non delectaberis, Sacrificium Deo est spiritus contribulatus*: So that it is ordinary to false worship to cloake and couer their deuotion with more specious shewes then are commanded by the word, or v- sed by simple or true Professors, because as the Italian saith, *Per coprir un gran mal bisogna un gran mantello*, there is need of a side cloake to hide a great euill. Secondly I say, of such opinion maintained of miracles and popular credulitie, as it was in Gentilisme said by Numa Pompilius, *Patres consilio valere decet, populo superuacanea est caliditas*: The fathers of states should be wise, and subtile, but the people simple: so it is now said in Christian superstitions, that *ignorance is the mother of Deuotion*, & that Apocrypha speech of Esdra, *Hac narrabis Populo, & has abscondes*, holden for good Scripture, it is the speciall Stratagem whereby the diuell doth leade men into the snares of idolatry to crie for miracles, and to depend vpon them: They haue bene only ordained by God to beat and breake downe the hardnesse of infidelitie in the first plantation of the faith, Moses and Aaron were strong in miracles, but the Israelites did no sooner come to the borders of Canaan, then they lost the light of their fierie pillar which conueyed them to it; they had no sooner passed Iordan, then the Manna ceased to raine downe foode vpon them. These extraordinarie things were to comfort and confirme them in the wilderness, the vnspeakeable wisdom of God knowes that a custome of miracles working, were to make vs vilipend his most glorious

rious miracles: So as we must say that as he had beene a sencelesse Iewe, who would haue refused to goe forward into Canaan, because hee wanted the pillar to conuey him, and the Manna to feede him, euen so must wee esteeme him a foolish Christian, who being entered into the cleere light of Christs Gospel, because he sees not the power of miracles which in the beginning of that Christian Progresse was granted to Saint *Peter* and *Paul*, for conducting of the first beleeuers through the wilderness of Gentilisme, or of Pharisaicall pride, and for comforting them to reiect stoutly the yoke of their spirituall *Pharaoh*, because of this he will refuse to be guided by the Arke of Gods word, wherein are comprehended the whole mysteries of his law, and without the which there is no way to the heauenly Canaan, certaine he must be counted more then mad.

CHAP. IIII.

The impietie of Papall Indulgences, the open Pollution of the calibate, and other pregnant vices of Rome, against the credit of all Christian profession.

I Come next to speake of that which I did obserue touching Indulgence, and dispensation, wherein I neede not to be tedious and longsome, the case being so notorious, onely summarily and truely relate to your Lordship, of things which I did see, three or foure, that did most specially offend me. There can be no more said concerning this abuse now adayes, then our fore beeres haue said many yeares agoe, *Omnia venalia Rome*: and certainly no lesse, if we should speake vprightly: That is to say Rome is a common staple of Pardons for all the sinnes and crymes that can be committed, and those sold at so high a rate, which is the reason why one should

thinkethe *Camera de Componendis*, within Saint Peter Palace one of the richest houses in Christendome. This mooued a fine iest in a certaine German, who hauing some dispensation to purchase at Rome, which he look't to haue granted to him *gratis*, but finding an ordinance on the backe of it for payment of one hundred Ducats, tooke a penne and blotted out the date wherein was said *Datum Roma*, putting in the place of it *Empiū Roma* swearing, that because they had liberty of Conscience in Germanie, that he would rather take it vpon his libertie, then buy it so dearely. I did see their diuers Monasteries or Conuentuall houses of religious persons, wherein liue great numbers, which houses bee no way endued with rents nor prouided, but only referred to voluntary charitie: for helpe whereof, the Pope doth grant them some priuiledged Altars, with extraordinary Indulgences, and a peculiar Festiuall day, vpon the which, thither the whole people resorteth, but chiefly profligat and debauched persons: as, Whoores, Bawdes, idle Rascalls, Charlatanes Consoners, who for the offer of some grosse almes, bring back with them so many Pardons of sinnes, so many soule Masses by redemption from Purgatory: induring which time of the Visitation of this Altar, the people entring at one dore, and issuing out at an other, all the day long, without intermission, there is no other voyce to be heard at the first port, but calling out aloud, *Fate vna bellissima deuotione*: Make, Sirs, a braue deuotion; by the which is meant, to giue a fat Offering Conferring this voyce with that which is to bee heard in their *Camera de componendis*, it resembleth in my eares that cry of the two Daughters of the Horse-leech, mentioned in the *Proverbs of Solomon*, *Dua sunt iniquisuga filie quae semper clamant offer, offer*: all which deuotion consisteth in the multitude of those who bought the Pardons, being so vnder the name of Religious exercise, a Trade of abominable impietie: for while I was curious to aske the Priests of those Altars, vpon the importance of their priuiled-

ges; I did receiue no other answere, but what was once graunted by the Pope was absolutely good and effectuall for all. Againe, I saw this, which fell foorth during my being there: The Duke of *Neuers* came there in great and glorious state, extraordinary Ambassador from the *French King* to the Pope, who, according to the custome of that Seat, with such personages, did graunt him Indulgences very large and bountifull, that one would haue thought the ports of hell was not able to preuaile against them: and when the Dukes Medalls and Beads came to be blessed vpon the Popes Altar, according to the forme, there was no famous Whore in *Rome* who had not also numbers put in for her, saying, (which I haue heard with mine eares) The *French Indulgences* should procure them both *English* and *Spanish* money. This kinde of Marchandise and publike sale of sinnes is vsed in so lewd and vile a manner, that the most simple man in the world would count it to bee a scurvie ridiculous inuention of insatiable avarice. During my being at *Rome*, there hapned to dye there a rich *Venetian Merchant*, who left in Legacy a good summe of money to that Church, standing vpon the *Monte di Trinita*, for celebration of his Funeralls, and seruices for his soule, the same day which was appointed for those Funerall Offices, I did finde my selfe soone in the morning vpon that Mount, because it is a fresh and delectable walke, when a number of *Fryers*, with great Torches, comming to enter into the Church, was demanded of a Gentleman of *Rome*, who was beside me, whither they did goe? to whom one of them did answere, *Andiamo cauare del purgatorio L'anima di quel mercadante Venetiano chi morse l'altro iorno*: which is to say, translated sincerely we go to hale out of Purgatory the soule of that *Venetian Merchant*, who died the last day. The Gentleman replied in bitter speech against the Pope, calling him *Cuillone*, & *Morbido*, which be ignominious & contēptible words, because (saith hee) hee doth not keepe in Purgatory to

the worlds end all those wretched soules of *Venice*, who doe so disturbe the Apostolike Seat: for it was in the meane time of those late broyles betwixt the Pope and the *Venetians*. Can any iest in the world be more worthy of derision? then this or any thing more like the pittifull Idolatry of the Gentiles, where the Priests made the senseles people to thinke there was no way to make their gods propitious, but by their rich Offerings. This sort of doing is so frequent there, that we see no other businesse; and if it be true which they hold, *Quel che fa sua santita è fatto*, that which the Popes Holinesse doth, is done, certaine all those of those Countries must bee in heaven before their feete be cold, as wee say, because the most wicked and godlesse among them neuer departeh this life, but laden with Pardons. And this farre I thinke is enough to prooue, that the abuse is not onely authorised, but as it were married with Religion, seeing vpon the meanes thereof they doe found Cloystrall societies. And this onely speaking *de facto*, for to reason *Quo iure*, these are practised, it is Theologicall, alwaies the most learned among them haue said to me touching the Popes power, *Il nostro signore è dio sopra la terra*, Our Lord the Pope he is God vpon earth, hee may dispence what hee will: Yea (say they) if the question were to marry the King of *Spaine* to an hereticall Princeesse, the Pope will first dispense him to marry his owne Sister. Is not this to go aboute the power of God, who hath said of his holy Law, that a jot thereof shall not perish nor be changed? Well, to vrge Theologicall Arguments I will not, but I remit your Lordship to search the Scriprures, to see who it is there that doth sit in the Church of God, and exalt himselfe aboute all that is called God. And now I appeale to the diuine light of your Lordships conscience, whether you doe not thinke that the contemplation of so grosse things; first, such Ethnicke Idolatry, that while *Paul* and *Barnabas* being aliue, did teare their cloathes, and runne vpon the people, because they would haue adored

Dan. 11.
2. The. 2.

dored them, saying, they were but men like vnto themselves. Now so much adoration must be done to the Statues of their dead bodies, that one shall not enter within Saint *Peters* Church at *Rome*, but we must kneele to salute him where hee sits in brasfe, we must lay our head vnder his feete, and kisse every one of his toes seuerally. Then such impious and base avarice in this trade of Purgatory and Indulgences, that in their *Camera de Componendis* there sitteth *Simon Magnus*, vnder the name of *Simon Peter*, making sale of the Spirit of God for money, of the mercies of God, of remission of sinnes, and the Kingdome of heauen, and that wick such insatiable hands, that if euer I, who came from a remote Countrey to honour the Apostolicall Seat, would giue him largely for dispensation, hee would willingly embrace it, as who knowes what I did pretend: to bee the more assured, I appeale to your Lordships conscience, whether you thinke those were not sufficient to breede doubts of Religion in any man, in whom God hath left a sparke of his feare, or one graine of right knowledge. Assuredly they moued me to great iealousie, and they were to me (as the first sight of the Angell was to the poore Aise of *Balaam*) terroralbeit (I confesse sincerely) the strong opinion which I had drunken so long before, & the plausible shew of things, did for a while violently hold me into the same way, as *Balaam* did force his Aise to goe on, after the first sight of the Angell.

But when I begun to looke vpon the manners of the people, and to consider what were the faults which were so ordinarily and easily pardoned (which is the third thing in number of those which I most narrowly obserued) what shall I say? I know not how to speake the truth, and therewith to provide that my penne be not slandered for contumelies and Philippicke passions, alwayes I shall so limitate my selfe, that I shall not blot so graue a purpose with an humour of rayling or shamelesse: In the day of visitation and punishment, I shall
beginne

The Manners
of Rome.

Dan. 11.

beginne at my sanctuary, saith the Lord, and wherefore
 is this? because *Regis ad exemplum totus componitur orbis*,
 as the Prelates be, so are the people, the example of the
 Rulers makes the manners of the multitude, as the Spi-
 rit of God doth testifie by the Prophet *Daniel*, *Egressa est*
iniquitas à Senioribus & ab ijs qui videbantur regere popu-
lum: Iniquitie hath gon out from the Elders and those
 who seemed to gouerne the people: For this cause in a
 iust censure of the manners of Rome, it cannot be auoi-
 ded, first to looke vpon the Court, wherein is to bee
 seene such fastuous and intollerable pompe, and such
 a degree of glory as hath neuer beene vsurped by any
 earthly Monarch, to behold the maiestie of the Papall
 carriage, borne one mens shoulders, *auro fulgens &*
smaragdis, shining amidst gold and Jewels, those who
 beare him treading vpon fine cloth, wherewith the
 Church pauement is covered, accompanied with a feare-
 full guard, the thundering of Canons, the sound of trum-
 pets, and all sorts of mulicall instruments: at whose pre-
 sence, numbers of Princes, stately Embassadours, great
 parsonages, and multitudes of people doe fall to the
 ground, saluting him *holy, holy*, as if he would not onely
 be Christs Vicar vpon earth, but also emulator of his
 diuine glory in the Heauens, and be worshipped like that
 glorious Lambe, before whom numbers doe fall downe
 to crie *holy, holy, holy*, that vpon the sight thereof I was
 indeed amased, as if it had beene a vision, and demaun-
 ding a French Gentleman (who had newly also arriued
 with me, and was a zealous Papist) how he did esteeme of
 that which he had seene; he answered me in the termes
 of (be God) that he thought it farre different from the
 carriage of him who said, *Regnum meum non est de hoc*
mundo, and who said to his Disciples, *Exemplum dedi vo-*
bis ut quemadmodum ego feci ita & vos faciatis, which an-
 swer I haue many times since thought to be as pertinent,
 as if the holy Spirit had inspired it into him: For if the
 kingdome of the world be called the kingdome of sinne
 and

what reason had Mr. *Flud* to frame his first argument, out of the vncertaintie of his Aduersaries opinions? *Iudge yee &c.*

But put case Mr. *Flud*, that our Diuines were concerning this point of your *Popes* being *Antichrist* equally diuided, or iust so as you affirme they are; what? would the same make their doctrine of the *Popes* being *Antichrist*, to be onely a fancie? See then how you may be whipped with your owne rodd: Are you a *Rabbie* in *Iezreel* and dispute so? what then will become of the feast of *Conception*, instituted in the honour of the *immaculate and vnspecked Conception* of the euer blessed Virgin *Mary*? Are not there many of your *Doctors*, who affirme, yea affirme not without the reproching of others with the note of error, heresie, &c. that the blessed Virgin was not conceiued in originall sinne? And are there not against them others, who peremptorily affirme, that shee was conceiued in originall sinne? this being so, shall your feast of *Conception*, which is indowed with so many *Papall* indulgences, be a fancie? God forbid.

Againe, what will become of your making, adoring, and worshipping of the *Image* of God the Father, as he is in the *Deitie* himselfe? Are there not many of your Diuines, who condemne the same? Doth not *Bellarmino* Abul. in dew.
Duar. ali.
Elli. de Imag.
lib. 2. cap. 8.
Nic. act. 5. 6. affirme it to be *in opinione*, in opinion? Did not your second *Generall Nicene Sinod* condemne, and inhibit the same? what then, shall your generall making thereof, and adoring the same, be a fancie? God forbid it; for if so, it would proue not onely a fancie, but a most damnable impietie, as in truth it is.

Further, what then *Gentle Sir*, will betide the *inerrable Rule* of your *Faith*, the vnappellable *Iudge* of all controversies? Is it not a dogmaticall position affirmed by your *Canonists*, deliuered by most of your *Scholasticks*, peremptorily maintayned by all the learned *Ignatians*, the *Goliasses* of these daies, that the Pope is the absolute and

- *Gersonde Au-*
feribilit. Pope
Conc: Constant.
- *& Basil. omnes*
pene Antiq.

vnerrable Iudge of faith, that hee is aboue a *Generall Councell*, that he alone may with some prouinciall *Councell* define faith? And yet is there not a whole armie of your Diuines, both of this time, and of former ages, who resolutely deny the same? who teach your Popes to be subiect, yea corrigibly subiect to a *Generall Councell*, and that defining without approuance, and consent of the same, he may erre euen in matters of faith, deceiue and be deceiued. Call to minde, what the *Councells* of *Pisa, Basil, Constance*, yea and the 8. *Generall Sinod*, haue decreed; what the *Sorbone* of *Paris* haue done and taught concerning your Popes ouerhaughty presumptions in this kinde? may I now say to you? now iudge ye whether all the *Romish* faith, which dependeth vpon the *Inerrability* of this *Iudge* bee not a fancie, a dreame a lye?

It is to be suspected that the Ignatians and Ignatianed, when they take the Oath of allegiance do egregiously equivocate.

Lastly, to pretermitt diuers other instances; what will you say to your *Ignatianed* disciples here in *England*? who peremptorily refuse to take the oath of *Allegiance*, concerning the auowing or disauowing of which, what a generall diuision is there in your learned *Clergy* of *England*? The *Candidate* Martyrs are tooth & nayle against it, diuers of your learn'd *Confessours* are for it; nay I boldly affirme it, the learnedst of your *Clergie* in *England* are for it, at lest to tolerate the taking of it in the *Lasty*! this vncertainty considered, shall I retort vpon you thus? and say now iudge yee, whether they who refuse the Oath refuse it, not vpon a fancie? God forbid I should doe so; no no, they refuse it not vpon a fancie in your opinions, but vpon that grounded resolution according to your *principles*, that the Pope is an absolute Monarch and Christs Vicar vpon earth, to command yee to depriue Princes if they prooue Irregular and will not be at his becke and ordering.

These things which I haue here produced, if you compare them in your owne weights and ballance, with your

your now iudge yee, you will easily obserue, how idle your inference is, but let vs obserue how you flourish it.

Mr. FLOOD.

Now be you iudge, whether one may with a safe conscience, upon a fancie, or upon a confessed uncertaine coniecture, deny the broadseale of God, despise his hand writing, which the eyes and all senses of body testifie to be his? A subject, that should condemne the Kings warrant or his command, under the broadseale, what Iury would acquit him, of the plea that hee had a fancie, or a coniecture that it was counterfet? To giue to the Denill, the workes that sense and reason iudge to bee Gods, is the most heinous sinne, which may be, which the Iewes did commit ^u when they sayd of Christ, in Belzebub the Prince of the Denills doth he cast out Denills: ^x A sin neuer to be pardoned in this world, nor in the next. Is it wisdom to aduenture to commit such a sinne, upon a coniecture! If coniectures might suffice, the Pharisees could haue alleaged diuerse for their blasphemie against Christ: Reason teacheth, that such smoakes must vanish away, at the shining of cleare truth, that fearefull surmises yeeld to the euidence of sense. This then is the first reason, to prone them inexcusable that they haue but a coniecturall defence, of so baineous a crime.

^u Athanas. tract. in illud sc.
^x Math. 13.
^{quis dixerit.}

A N S W E R.

Here is a deale of impertinent tautologie, flourished ouer with a few rhetoricall withered flowers, fitter for the fire then to be answered with penne: I haue already shewed and euinced, that we giue no such warrant vpon a fancy or coniecture, as you pretend and repeate so often, for lacke of better substance: we hold it, if not as a point of faith, yet at least as a Theologicall conclusion, certaine and assured, that your Pope is the selfe Antichrist: and by Gods assistance I will euince that his miracles are not

M. Flood me
idle diuinitie.

Epist. ad Rom.
10.

Gods but *Sathans*, signed with his counterfet seale. But by the way, now I must tell you, that in the beginning, middle, and end of this your reason, you flourish with such an idle kinde of eloquence, that you seeme to mee, as if you were predicating in your chaire, to your blinde Obelients at *S. Omers*. I cannot but smile, to obserue your elegancies; Sir, where I pray you, haue you learned, that point of diuinity, that *the eyes and all the senses of the body*, are capable to apprehend, to be iudicious, or iudicative of *Gods handwriting*, of *Gods broadseale*? and to be able to distinguish the same, from *Sathans mendacious prodigies*? I had thought, this had beene the office of faith, or of some gift of the holy Ghost, not of the senses; But seeing you talke so much of senses, and the euidence of all senses, did all *Lipsius* his senses, or all your senses or any others senses, (whom you know) euer euidently feeble and perceiue the hand writing of God at *Sichem*? or the broadseale of the *Goddesse* at *Hall*, *Loretto*, *Montferratto*? no, no; not all your senses, nor all the senses of any man liuing, had euer euidence of those your pretended Gods handwritings. All your euidence hath beene by hearing, that so both your faith, *Lipsius* his faith, and the faith of all the multitude might be *ex auditu*, according to that of the Apostle, *fides ex auditu*, faith comes by hearing, hearing by the word of God; so your faith comes by hearing, your hearing from the wordes of men, dead men, *Fullanos*, *unknowne*, *individualls*, *indivina vana*.

You say, that sense and reason testifies your miracles to be Gods workes; againe, that *fearfull surmises* must giue place to the euidence of sense, what M. Flood, were you in your senses, when you wrote thus? perhaps in some *musling rapts hands* under *arme-pits*, as your wont is.

To confirme this your elegancie, you tell vs, that no *Jury* would acquit that subiect, who vpon a surmise should deny the *Kings broadseale*, whereby you seeme to

put

put his *Maiesty* of Great Britaine in minde, how vnde-
 fenibly guilty, your Ignatianed disciples are, who vp-
 on a bare arrogant precept of the Pope, without any
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 and presumptions in that kinde? Ah M. Flud, I feare,
 your myserie in this kinde, is too too damnable; is it
 not this? yes, certainly it is: *James* of Great Britaine
 (whom God of his infinite mercy, vouchsafe to protect,
 as the apple of his eye for the confusion of Antichrist)
 is not (*in rei veritate*) King of Great Britaine; but onely
 in (*opinionem hominum hereticorum*) in the opinion of men he-
 retikes; whose opinion, whose election, whose confirma-
 tion because they are iure, in law excommunicates is iure
 (*nulla*) in law none: so that this their King reigneth onely
 precario, at our Holy Fathers pleasure; to him therefore we
 may not veeld or sweare obedience, but dependantly
 from the Pope; he now forbiddeth vs to sweare, therefore
 without perill of eternall damnation wee may not
 sweare. M. Flud this is the milterie; answere mee is
 there any of your disciples who would refuse to sweare
 allegiance to his *Maiestie*, were this clause added, so long
 as his Holinesse shall allow and permit him for King? no
 there is not one, no not one; euident then it is to all sen-
 ses, that our most Gracious Soueraigne reigneth in your
 opinions, precario, *tanquam homo Pape, ad nutum & bene-*
placitum Pontificis; as at his Holinesse pleasure, beneuolence,
 and goodliking. This is the damnable doctrin you teach;
 what proiect you would thereout make, who cannot
 iudge, that remembreth the 5. of Nouember? Is not this
 to deny the Kings broadseale? nay, is not this to denie
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 shall his kingly dignitie consist? What *Iury* will then ac-
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 disciples, shall dare to shroude themselves &c. shall dare

The Pa-ist
 Ignatian doc-
 trine and pra-
 ctise is agree-
 ing to that of
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 damen. leg. Ang.
 cap. 36.

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Epist. ad Rom.
10.

You say, that *sense and reason testifies your miracles* to be Gods workes; againe, that *scarefull surmises must giue place to the euidence of sense*, what M. Flood, were you in your senses, when you wrote thus? perhaps in some musling rapts hands vnder arme-pits, as your wont is.

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Print
Illegible

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The Papist
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ctise is agree-
ing to that of
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clif lib. de fan-
dament. leg. Aug.
cap. 36.

me; but onely
union of men be-
hoise confirma-
nicates is inre-
signeth onely
therefore we
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quit you? Ah times! when as such as you are, and your
disciples, shall dare to shroude themselves &c. shall dare

Faded and
ble in parts.

to passe in betwixt wickets and great Gates, *Exultent vñ
nam Egipij ne pereant Christiani*. For now the Transal-
pine detestable and most deuellish Art of poysoning is
on foote, who? or what? can be sure? so long as so ma-
ny whom prudent Ielousie must suspect, are, and range,
intra castra Christianorum, in the midst of Christians,
what securitie can there be, if the Lord of heauen doe
not miraculousslie protect? *Aspice domine de sede sanctatua
& protege Christum tuum*. To proceede: whilest you pre-
conize thus fondly, of the euidence of your miracles to all
senses, you play the Diuine as pitchily to make the deny-
ing of these your broadseales, to bee the most heinous
sinne that can be committed. It cannot bee denyed Sir
but to blaspheme the workes of God, as the *Scribes* and
Pharisees did, those of our Sauour, is a most heinous
offence; so likewise for you to compare your vaine
trumperies to the admirable workes of our Sauour is a
greiuous sinne, not excusable. But call to minde Sir,
that rule of law *qui semel inuenitur malus semper presumi-
tur malus in eodem genere mali*, Hee who is once found to bee
euill (that is deliberately and maliciously euill) is alwaies
presumed to be euill, in the same kinde of ill; If this bee an
axiome vnrefusable, applauded by your *Ciuitians*, ad-
mitted by your *Canonists*? what then may wee presume
of your Church, who hath often been found purposely
playing false-play with her prodigies? Are you not
ashamed of your voraginous *Iacob*? voluminous *Vincent*?
fabulous *Metaphrast*? for diuers of their fabulous narrati-
ons? That ancient *Genouyse Legend*, written by your
voraginous Prelate, for the excellencie of it called *aurea
legenda*, the Golden Legend; how many copper Fables are in
it, now exploded by your selues? Remember that rule,
whereof I now put you in minde; haue not your owne
Popes found such fabulous stufte in your *Portesses*, that
for shame they haue rased them out? witnesse your fa-
mous *Sorbonist Espenceus*; witnesse the whole world
which

In regul. Iuri.

*E. fenc. lib. 1.
digress. cap. 11.
produceth the
complaints of
diuers of your
owne Bishops
and Doctours.
Agobert Lindam:
Pues.*

which seeth the Fables rased out ; where then is your forehead, that you dare to compare your forged vanities, with the most venerable miracles of our Sauour ? as I said before, so now againe with the Archangels words *imperet tibi Dominus*, the Lord rebuke thee. You will reply and say, these corruptions, haue crept into other Churches ; but the Romane hath beene vncontaminate. What ? *Rome* vnecorrupt ? which pretendeth *S. Peters* body to bee in more places ? *Rome* vnecorrupt ? which glorieth in *Constantines Baptisterie* ? where you pretend *Constantine* was cured of a corporall leprosie ? *Rome* vnecorrupt ? which tells vs of a great horrible Dragon, a Dragon (as your Legend saith) so malicious for *Constantines* conuerſion to *Chriſtianitie*, that out of hate thereof he did day after day, deſtroy with his venomous breath 300. men, (maruell that *Constantine* himſelfe, that women and children eſcaped) and yet this prodigious beaſt, by *Silueſter* (hauing two Priests accompanying him) had his chappes tied vp with a ſmall thred, and ſo was ſtarued and deſtroyed. *Rome* vnecorrupt ? when as in it, is allowed and read the *Franciſcan* prodigious booke of conformities ; in which how many vanities are there, which you the *Ignatians*, the *Dominicans*, and all your learned ſmile at ? witneſſe that admirable miracle of the ſpider, which *Fryer Francis* drunke vp in the Chalice, and which came out of his ſhinnebone, hee after Maſſe rubbing the ſame. Witneſſe Father *Francis* his large Sermon, at *Engubium* to the deuout Wolfe with much like trumperie in the ſame to be read and found euen to the aſtoniſhment of the Reader. *Rome* vnecorrupt ? which ſheweth the pictures that bowed and did reuerence to the dead body of Pope *Formoſus* when it was brought into Saint *Peters* Church, your *Baronius* is not aſhamed to approue the fable. *Rome* vnecorrupt ? whoſe *Ignatian* cheiſetaines (*Aquanina* himſelfe) now approue vnto the world, a mendacious Legend of *Ignatius* his miracles, amongſt

Epiſt. Iuda

The Romane Church her falſe fingers

Leg. Silu.

Your Romane Darling alloweth ſermones diſciple your ſpecula exemplo. um in which are innumerable phantaſtick lies & dotages.

An impious
fiction of the
Ignatians (and
blasphemous
against the
most sacred
Trinitie.

Doth not
Cister publish
most idle
dotages in his
Postilles? and
yet in Rome vn-
der your Popes
nose he is read
and approued.

Chap. 1.

Apoc. 13. 6.

amongst which at this present, I glaunce onely at that blasphemous one, where you make the mysterie of the blessed *Trinitie*, to bee reuealed vnto him, in that very forme and fashion, in which you haue pourtraited and drawne the same in your Church of the English *Colledge* at *Rome*? to wit, *The father* is painted in the forme of a very old hoareheaded-man: the sonne is drawne out as nayled vpon a crosse; which crosse the Father holdeth before him; hauing the forme of a *dove* expressing the holy Ghost drawne vpon his brest, ouer the toppe of the crosse: and euen in this sort and fashion, as your *Ribadinera* hath caused it to be expressed in the miraculous pictures of *Ignatius* his life, was the mysterie of the holy *Trinitie* reuealed vnto him; Ah blasphemie of all blasphemies; doth the infinite maiestie of God, *Trine and one*, so reside, and represent it selfe vpon the eternall *Throne*? what? was this the secret of the most glorious Godhead which was reuealed to *S. Ignatius*? Doubtlesse some like *Hobgobline* as deceiued their *Francis* in a Cherubicall Crucifixe, beguiled also (if it be not a fiction) your holy *Ignatius*, eager and hungrie after some vision.

Rome not corrupt? when as the *Romane Predicant Fryers*, haue been so impudent, as publikely to preach in pulpit, that there grew such amorous loue betwixt Christ and *Catharine* of *Sienna* his sweet Spouse, that there was a true enterchange of hearts betwixt them? which impious vanitie of theirs I haue already refuted.

I could particularize in sundrie like instances, but these are sufficient, to shew how inexcusable *M. Fludis*, who dareth to compare their trash with the most venerable miracles of Christ. Is it not true, that if one vnto truth could be found in the *Gospel* the whole credit thereof were at an end? what credit then, may wee giue to your *Romane Church*, which hath played falsefingers so often? It was forerold by *S. Iohn*, that your Adulterous Mother, should haue her mouth full of blasphemies which

to her confusion wee now obserue. And so ceasing to adde any more about this your first reason, I note by the way, another vnreuerent, if not sacrilegious speech of yours, when you thus write. *If coniectures would suffice, the Pharisees, could haue alleaged diuers for their blasphemie against Christ.* And is not this a lolly Ignatian, who rather then he will seeme not to haue sufficiently refuted vs, will yeeld coniecturall proofes to the Pharisees against Christ? Sir, berhinke your selfe of those coniectures against Christ, and I dare assure you, that the *Iewes* will account themselues beholding vnto you for the same. But let vs now come to your second reason, and examine whether there be more modestie or pith in it then in your first, thus you frame it.

CHAP. V.

Wherein is examined Mr. Floods second reason shewing him to peruert the Fathers meanings.

MR. FLOOD.

THe second reason is, that Protestants haue no more reason to condemne these as Antichrists wonders, then the miracles reported by ancient Authors, long before Antichrist appeared, according to their owne account: For those ancient miracles, are thunderclaps, that shake the foundation of your Gospell, no lesse then ours of this present age.

Call to minde the points of our faith you most impugne in your letter, you shall finde most famous miracles to confirme them, recorded by most graue and learned Fathers: What Lipsius of Louayne, did euer write wonders either more for
 number, or greater for quantitie, done at the shrine of any
 Saint, then those, that Saint Austen in his 22. booke of his
 Citie of God hath registred, as most certainly wrought by the
 reliques of Saint Stephen * Read that booke Sir, and I dare

x Plurimi conficiendi sunt libri
 nec tamen omnia
 colligi poterunt
 lib. 22. de ciuit.
 cap. 8.

K

say,

say, that you will there finde either miracles that may conuert your heart to some feare of God, or else matter for senselesse infidelitie to driue away melancholie fits with loud laughing. You may behold histories as incredible to humane reason, and yet no lesse seriouslie told by Saint Austen, then these are, of our blessed Ladies in both her chappells, which Lipsius doth recount.

ANSWER.

This your reason flowing *à comparatis*, is void of reason: for whilst you in the beginning thereof are in your generalls, first you tell vs like *miles gloriosus*, that such miracles as are recounted by ancient Fathers before Antichrist appeared; euen according to our owne account, doe like to yours of these times shake the foundation of our Gospel. Secondly you brauingly inuite Sir Edward to call to minde how such articles of yours as he impugneth, were confirmed by most famous miracles. Thirdly, you elegantly flourish with a demand, what *Lipsius* of *Louayne* did euer &c. These be bragging flourishes, your prooffe in particular is; first pretended out of Saint Austen thus, who in his 22. booke of his *Citty of God* (say you) hath registred wonders as great for number, and quantitie, as certainly wrought by the reliques of Saint Stephen, as euer any *Lipsius* of *Louayne* did write done at the shrine of any Saint. Hauing added thus out of Austen, as if you had got the victory you inuite Sir Edward, not without most bitter taunts to the reading of the same; you tell him of loud laughing and melancholie fits; and you your selfe may be told iustly, *culpa carere oportet qui in alium paratus est dicere*.

To this your reason, which is not worth one blew point, to the matter we haue in hand: First I denie your proposition; for the miracles related by the ancient Fathers, and yours, differ *genere generalissimo*: your profe
out

out of *Saint Austen* serueth not your turne. First, what if I should say that all you bring out of that booke is none of *Saint Austen*? can you euince the contrarie? no assuredly, you cannot; For if you obiekt and say that the said booke hath beene reputed for *S. Austen* for many hundreths of yeares before this age, I grant it: And were not (I beseech you) these bookes, to wit; of *Questions* vpon the old and new Testament; the booke of 83. *Questions*; the booke *de fide ad Petrum*; the booke *de mirabilibus sacra Scriptura*; the booke *de vera & falsa penitentia*; the bookes *de moribus Ecclesie*; *de salutaribus documentis*; the booke called *Hypognosticon*; his *manuale*, his *Soliloquia*, with his booke *de visitatione infirmorum*, with fundrie other bookes, epistles very many, Sermons innumerable, reputed to be that Fathers for many hundreths of yeares before this age; and yet are they not now cashiered from being his some by one, some by another as either by *Baronius*, *Bellarmino*, *Turrian*, *Possesine*, *Sixtus Senensis*, *Remists*, *Louanists*, &c. If these your Champions, may cashire so many of his woorkes, because in them there are some things found not be seeming, or contrarie to *Austen*; why then may not some contrarities which are to be found in this booke from other of that Father bee a iust cause to call the credit of it in question?

But I denie not the booke to be his; yet if I should affirme that he is corrupted by some false-fingers in this Chapter you cite, and some others, I should not want reason for so saying; for doth not *Vines* in his Preface protest, that there was such corruption in the manuscripts he had, that he could not know the true reading of *Austen*, but *diuinando & coniecturis*, by deuining and coniectures? And if you now in this light of the Gospell, dare by command of a *Councell*, corrupt, not onely the ancient Fathers, but euen your owne late Authors, by adding and taking away words, sentences, yea whole

• *Pines* faith there is no doubt but that in this 8. chapter of the 22. booke many things haue been added by those who with their filthy hands haue defiled all the writings of noble Authors, *Pines* annot. in 22. lib. *August. de ciuit. cap. 8.*

In the 9. chapter of the 22. booke he affirmeth that he knoweth not whether such miracles are done by God himselfe by his Angels, or by the Martyrs. *Act. 5. 15.*

paragraphes, and chapters? Why may not we think the same Spirit to haue been & raigned in your cloystered ones, when they might do the same without any touch of infamie? What? could they set forth whole bookes and many in the name of that Father? and could they not corrupt by interlacing or paring out a few lines? for my part I am induced to thinke that this Father is corrupted in this place, if some of his Epistles and his booke of retractions be his, see after.

But I will admit the booke to be *S. Austen*, and that the wordes and sentences cited by you are all his: Hee relateth, that there were diuers miracles done at the memorie of *S. Stephen*; what of this? nay more, suppose that he had affirmed, which hee doth not, that the said miracles were done by the reliques of *S. Stephen*; shall this shake the foundation of our Gospell? might not God vse the reliques of *S. Stephen* to worke miracles, in that sort, and as he did, vse the Napkin of *Paul*? the shadow of *Peter*? the bones of *Elizeus*, which the holy Scripture recounteth? We are of *S. Stephens* faith, we honor his memorie, and haue a day for the same, (as those Christians had) wee are nothing enuious, that God should do miracles by the bones and ashes of his seruant whose honourable remembrance wee celebrate in our Churches; therefore for you to proue that wee despise the miracles done at *S. Stephens* memory, is, *opus cuius par Achilles*, you cannot euer doe it. No, no Sir, had we beene with *S. Austen*, we would not haue refused to haue assembled with him at the blessed memory of that Saint, there to haue praised and magnified his Lord & Master, for whose testimonie hee was stoned. Sir, wee ingenuously acknowledge, that it was a godly custome of the ancient Christians there to assemble for diuine worship of God, where the memories of his seruants were; there they prayed, there they praised, there they professed euen to the astonishment of the Infidels: and where

where is it more likely, that God should put forth his arme to doe *signes and wonders*, so long as the same were behoufull and necessarie for the planting of his Church, then at such places, and such assemblies, where his name was so christianly and religiouslie called vpon, and his *sonne Iesus* so constantly professed? I said Sir, that had we beene with S. *Austen* we would willingly haue associated our selues with him, yet wicked and sinfull it were to doe the like now with you in *Rome*, either at S. *Peters* in your *Vaticane*, or at S. *Pauls* without gates, or at S. *Stephens* memory vpon one of your hills where you assemble your selues, putting (I boldly write what I haue obserued) more confidence in the intercession and prayers of those Saints, then in the mediation of Iesus: so did not S. *Austen*, so did not his people.

Further had we now S. *Stephens* body with vs, or the body of the blessed Apostle, or of the euer blessed *virgin Mary*, wee would not refuse to make our assemblies at them, by them, or nigh to them, for the loue wee beare to them, whose ashes they are; for the hope wee haue of their resurrection at the last day; but rather then wee would abuse them as you doe, by committing open idolatry in adoring and worshipping of them, as you doe; in putting any trust or confidence in them for blessings, for deliuerances as you impiouslie doe; weewould doe with them, as *Luther*, wished had beene done with all other reliques before corruption came in; to wit bury them low in the ground, but decently, as becommeth the dust and ashes of Gods seruants; wherein, we should not want the warrant of God himselfe, who lest the *Iewes* should commit Idolatrie with *Moyse*s his body, hath so disposed of the same, that euen vntill this day *locus est ignotus*, the place is unknowne where it was buried. The Deuill contended with *Michael* for it, and about it, for what end thinke yee, but onely that the *Iewes* might haue so abused it, as you now doe the bodies and reliques of

*Luther. serm. de
Cruce.*

Deut. 34. 6.

Jud. Epist.

*Athanas. in vita
Anton.*

Yet we finde in
your forged
Legends that
your Saints
haue coman-
ded their bo-
dies to be reli-
giously buried
and to be ho-
noured after
buriall.

*Roberts the
Monke execu-
ted at Tiburn,
the night be-
fore gloried
that he should
after death be
honoured as
a Saint.*

Gods seruants? *Saint Antonie the Eremite*, (whose life *S. Athanasius* as you deliuer did write) would approue our doing herein: He knowing how superstitiouslie the Egyptians were giuen to worship the dead bodies, of such as they honoured liuing, gaue most straight charge, that his body should so carefully be buried, that it might not be abused after his death by any such superstitious vses, as were then growing vp. What would that blessed man haue said, had he knowne the detestable practises, which are now afoote amongst the Papists? who are not content to repaire to the places, where such things remaine, but they must further and aboue carrie about them, some small peeces of earth and dust, thereby hoping for assured deliuerances from all dangers, making the same their hope and refuge. I know diuerse of their Popish here in England, and elswe here, who continually weare about them little pretty carued wodden Images, made of the wood of that tree wheron their Sichimeisse Image stood (from which it fell, to which it was fastened again, and from which it was last of all lost or stolne, and as not yet heard of) yea, they set vp those prettie babes in some places of their gardens and orchards, and to them doe make daily pilgrimages, yea they doe vow pilgrimages, thereby hoping for many blessings.

O fatuas Gentes, quibus talia numina.

To conclude, this is the summe of that which may be answered to that vnto which you direct *Sir Edward* in *S. Austen*; first, we acknowledge that at the memorie, of *S. Steephon* many miracles were done in confirmation of Christian religion; Secondly we grant there was an honourable remembrance of that Saint; Thirdly we deny that those miracles were done to proue intercession or prayers to that Saint; no, no; there is no mention made of intercession or praiers to him; but, put case, *M. Flud*, that it might be thought in those times, that some of those miracles were obtained by the praiers of that Saint

(I doe not say the prayers of liuing to that Saint) to God, what could you inferre thereout, but an extraordinary blessing which may not be drawne into an ordinarie example?

But Mr. *Flud*, admit we grant all you desire (which yet by no meanes I may) that the Christians of thole times did pray to *S. Stephen*, and did thinke they receiued some benefits by such their praier, must this their action, be a necessarie example for vs, that wee may or ought to doe like? Can such a practise make it an absolute Rule of manners, according to the analogie of faith to all future ages? Must the priuate practise of some primitiue Churches, tye all the vniuersall Church, and this for all ages? If so; what then will become of your Church, which out of an opinion of libertie, doth not administer the sacrament to the Laitie vnder both kindes, which the ancient Church euer did, out of an opinion of necessitie grounded vpon Christs command and institution? Why then doth not your Church minister the sacrament of the Eucharist to Infants newly baptized, as the ancient Church did, out of an opinion of necessitie for their saluation? Why then doth not your Church continue profestiuall night-Vigills, which Antiquitie both approued and required?

Time was in the ould Law, when it was not only behoueful, but also necessarie for such as were strucke with serpents, if they would be cured, to behold the brazen Serpent; but afterwards when the same was abused superstitiously, call to minde how good King *Ezechias* 2 Reg: 18. was commended for destroying and abolishing the same. Againe, time was when it was not vnlawfull to eat of such meats, as had been offered to Idolls; but afterwards when the same eating was growne scandalous, and a signe distinctiue, then the same became abominable. So likewise, although we put case and admit, that the Christians did recurre vnto the memories of Saints in

Doth not Saint
Austen lib. de
Ciuit 8. cap. 27.
 relate a custom
 vsed by some
 Christians at
 Martyrs tombs
 w yet as hee,
 so wee reiect:
 but you in stead
 thereof haue
 brought in
 more vaine,
 which *Plures*
 there repro-
 ueth.
7. Lib. 1. Re-
tract. cap. 14.

Plurimi confici-
endi sunt libri
nec tamen omnia
colligi poterunt.
Flo. ex August.

in former times, hoping to be ayded by their intercessi-
 ons to God; yet now the case is so altered, by reason of a
 sea of abominations, and detestable idolatrie, which
 thereby hath ouer-flown the whole Church, that there
 is very iust cause to command such a practise and cu-
 stome to surcease; and herein, there should not want
 the warrant of the Church of Rome hir selfe, who in di-
 uers like cases hath so proceeded: some instances I haue
 already set downe, and more I could produce. These
 things I write, supposing what is related out of *S. Austen*
 be truly his; but so oft as I consider what hee writeth in
 his *Retractions*, I can hardly so thinke; for there in-
 terpreting, in what sense he had in his former works de-
 nied the ordinarie working of miracles in the Church,
 he saith thus; *And this I haue said, because not such great*
ones, nor all such are doxe now, wt because there are none
done euen now. He would neuer haue written thus spa-
 ringly of miracles, if there had been so many done at
 the memorie of one Saint, especially so many as your
 marginall note, cited out of that Father, promiseth,
 which note doth not accord with the first lines of this
 Chapter, so that either the text or margine must needs
 be corrupted.

Mr. FLOOD.

You cannot endure the adoration of the diuine Sacrament,
 (a) *Let. pag. 54.* which you blasphemously call a (a) *breaden Idoll*, in a shau-
 b *Lib. 6. de sa-* lings hand. Saint Chrysostome writeth, b *that a certaine ve-*
 cerd. cap. 4. *nerable ould man, to whom many mysteries were reuealed, had*
told, that in the time of sacrifice, he once beheld a multitude
of Angells, with shining garments, compassing the wonderfull
table round about, who with reuerence in honour of him, who
 c *Quod credere* lyeth thereon, bowed their heads, as souldiers doe in presence
 abunde licet vel of their King. And though these blessed Spirits, be not euer
 ex tanto illo sa- seene, yet the maiestie of him, that is daily sacrificed is such
 crificio quod tum c *saith S. Chrysostome, that we may beleue they are in this*
 peragitur. humbl

humble manner continually present. Now Sir Edward, you may send your Ministers to preach to these Papists, and bid them as you bid us very gravely, leane their duckes, and d Luckes, and apish toys, and serue God in spirit and truth. Lett: pag 106.

ANSWER.

Here Mr. Flud imposeth against vs two points; the one that we cannot endure the adoration of the diuine Sacrament: the other, that we blasphemously call it a breaden Idol &c. Against vs he frameth his argument out of Chrysostome, which done he commeth out with a vaine Io triumpho, bidding Sir Edward to send &c.

Concerning the first, I answer thus. First, if wee did either belecue, as they teach, that Christs body and blood were in the sacrament (*ex vi sacramenti*) truly, naturally, and substantially; yea that whole Christ perfect God and man were, as they deliuer, in perfect shape and humane forme, (*ex vi concomitantia*) by necessarie concomitancie, vnder the formes of bread and wine, then might wee adore and worship him, though not principally placed there for that end. Or secondly, if we did beleue, as they doe, concerning the adoration of images, to wit, that the same adoration and worship may be giuen to the image respectiue, for the persons sake, as is to be giuen to the *Prototypon* or person whom it representeth; then doubtlesse wee would adore and worship this diuine image, being certainly instructed according to the doctrine of the Fathers of the second Nicene Councell, and sense of holy scriptures, that it is the liuelyest and perfect image, signe and representation, which the Sonne of God left with his Church of that his most dreadfull sacrifice vpon the Crosse, by which wee were redeemed; the which so often as wee haue in remembrance by celebrating the diuine mysteries, we doe in the vse of them, worship and adore, with prone bodies

Simod. Nic. 2.
act. 6.

What we adore
in the Sacra-
ment.

dies and profligate hearts, the same sacrifice of our redemption, that is our *Redeemer* himselfe.

But wee holding their first position to haue been forged in their *Synagogue*, when their God-making transubstantiation some thousand yeeres after Christ was hatched; and accounting their second to be no other than a heathenish and pagan-like point of *Sophistry*, we dare not imitate their doings. Yet their *Reuerences* (who incessantly taunt with obloquies the Church of *England* with imputation of irreligiositie in this kinde) may vnderstand, that as we *Christianly* and *religiously* vse and worship the *holy Sacrament of Baptisme*, so we do reuerence this venerable mysterie of the *Lords Supper*; yea and at, and in the mysterie we vse religious adoration and diuine worship, not to the *Elements* as they doe, not to Christ corporally and carnally present as they philosophize; but to vse the words of the Fathers of the first Nicene generall Councell, *We are not* (*humiliter intenti proposito panis ac calicis, sed fide intelligimus fitum in illam*) *a agnum tollentem peccata mundi*) *ba'ely* intente to the bread and cup that is proposed, but by faith, we vnderstand the lambe of God, who taketh away the sinnes of the world to be laid vpon that Table. How placed vpon that table? in grace, virtue, efficacie, and by a sanctifying power; in like sort as the same Councell teacheth, *a heavenly fire, the sanctification of the Holy Ghost, the very power of God to be in baptisme*; which manner of speaking I finde reuerently alleaged and approued, by the most learned and reuerend *Jewell* of the Church of *England*, whom I read citing those most Reuerend Nicene Fathers thus: *Baptisme must be considered not with our bodily eyes, but with the eyes of our minde, thou seest the water, thinke thou of the power of God, that in the water is hidden, thinke thou that the water is full of heavenly fire, and of the sanctification of the Holy Ghost.* Thus he truly citeth the iudgement of those most learned Sages: So it is, that we by faith considering

Con Nic. in
alibus.

Jewell ars. 3.

sidering the power of Christ, working in and by his di-
 vine mysteries, doe by faith with prone hearts, yea and
 religious outward worship adore Christ, as present in
 efficacy, power, and vertue of sanctification, though he
 be personally distant, as farre as the highest heauens are
 from the sacramentall table. And in this manner of de-
 claring I speake more confidently, because that most
 learned *Jewell* writeth thus; *Doublelesse it is our duties to* J. w. art. 8.
pag. 404.
adore the bodie of God in the word of God, in the sacrament
of baptisme, in the mysteries of Christs body and bloud. And
 the ground of this is that, which *Monsieur Plessis* affir- Plessis. aga: masse
lib. 4. c. p. 6.
 meth orthodoxly, to wit, *that the Sacraments are made*
instruments of the Holy Ghost for our soules foode. To de-
 clare the same more particularly in this mysterie, we are
 to vnderstand that the Sonne of God, who by a perso-
 nall coniunction hath vnited humane nature to him-
 selfe, hath also been pleased to make a sacramentall re-
 spect, relation, coniunction, yea vnion. (if I may so speake
 of bread and wine, which we religiously vse according to
 his institution in the diuine mysteries) to himselfe both
 God and man: so that when we religiously vse them in
 the mysteries, we doe not take Christ as absent in his Di-
 uinitie, or as absent in the efficacy of his Sacraments, but
 powerfully working in them and by them, sanctifying
 our soules, consigning, sealing, and ratifying his promises
 vnto vs. Herehence it is, that whilest we religiously vse
 his Sacraments, and with a Christian faith consider these
 things, wee cannot but with reuerent and religious de-
 meanour and cariage, both inward and outward take the
 same, and yeeld diuine worship to him. whose invisible
 hand is here efficaciously working and effecting the sal-
 uation of our soules: so that in the actuell and present
 vse of these holy signes and symboles, we doe belecue and
 confesse, that *Christ Iesus both God and man*, is really,
 truly, and effectually working in vs, yea vnited to our
 soules by faith and religious vse of his sacred symboles

The reason of
 our kneeling
 when we re-
 ceive the Sacra-
 ment.

dies and prostrate hearts, the same sacrifice of our redemption, that is our *Redeemer* himselfe.

But wee holding their first position to haue been forged in their *Synagogue*, when their God-making transubstantiation some thousand yeeres after Christ was hatched; and accounting their second to be no other than a heathenish and pagan-like point of *Sophistry*, we dare not imitate their doings. Yet their *Reuerences* (who incessantly taunt with obloquies the Church of *England* with imputation of irreligiositie in this kinde) may vnderstand, that as we *Christianly* and *religiously* vse and worship the *holy Sacrament of Baptisme*, so we do reuerence this venerable myserie of the *Lords Supper*; yea and at, and in the myserie we vse religious adoration and diuine worship, not to the *Elements* as they doe, not to Christ corporally and carnally present as they philosophize; but to vse the words of the Fathers of the first *Nicene generall Councell*, *We are not (humiliter in-*
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mensa agnum tollentem peccata mundi) ba'ly intente to the
bread and cup that is proposed, but by faith, we vnderstand
the lambe of God, who taketh away the sinnes of the world to
be laid vpon that Table. How placed vpon that table? in grace, virtue, efficacie, and by a sanctifying power; in like sort as the same Councell teacheth, a *heavenly fire, the sanctification of the Holy Ghost, the very power of God to be in baptisme*; which manner of speaking I finde reuerently alleaged and approued, by the most learned and reuerend *Jewell* of the Church of *England*, whom I read citing those most Reuerend *Nicene Fathers* thus: *Baptisme must be considered not with our bodily eyes, but with the eyes of our minde, thou seest the water, thinke thou of the power of God, that in the water is hidden; thinke thou that the water is full of heavenly fire, and of the sanctification of the Holy Ghost.* Thus he truly citeth the iudgement of those most learned Sages: So it is, that we by faith considering

Con Nic. in
alibus.

Jewell art. 5.

sidering the power of Christ working in and by his di-
 uine mysteries, doe by faith with prone hearts, yea and
 religious outward worship adore Christ, as present in
 efficacie, power, and vertue of sanctification, though he
 be personally distant, as farre as the highest heauens are
 from the sacramentall table. And in this manner of de-
 claring I speake more confidently, because that most
 learned Jewell writeth thus; *Doubtlesse it is our duties to*
adore the bodie of God in the word of God, in the sacrament
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 to vnderstand that the Sonne of God, who by a perso-
 nall coniunction hath vnited humane nature to him-
 selfe, hath also been pleased to make a sacramentall re-
 spect, relation, coniunction, yea vnion. (if I may so speake
 of bread and wine, which we religiously vse according to
 his institution in the diuine mysteries) to himselfe both
 God and man: so that when we religiously vse them in
 the mysteries, we doe not take Christ as absent in his Di-
 uinitie, or as absent in the efficacie of his Sacraments, but
 powerfully working in them and by them, sanctifying
 our soules, consigning, sealing, and ratifying his promises
 vnto vs. Herehence it is, that whilest we religiously vse
 his Sacraments, and with a Christian faith consider these
 things, wee cannot but with reuerent and religious de-
 meanour and cariage, both inward and outward take the
 same, and yeeld diuine worship to him. whose invisible
 hand is here efficaciously working and effecting the sal-
 uation of our sonles: so that in the actuall and present
 vse of these holy signes and symboles, we doe beleue and
 confesse, that Christ Iesus both God and man, is really,
 truly, and effectually working in vs, yea vnited to our
 soules by faith and religious vse of his sacred symboles
 and

Jew. art. 8.
pag. 404.

Plessis. aga: masse
lib. 4. c. p. 6.

The reason of
 our kneeling
 when we re-
 ceive the Sacra-
 ment.

Calvin. lib. 4.
Institut. cap. 17.

and Sacraments. And is not this that (I need not cite any Doctors of the Church of England, whose doctrine is most cleare in this point) which Calvin plainly deliue-
reth thus: *In sacra sua cœna &c. He commandeth me in his sacred Supper, under the symboles of bread and wine, to receiue his bodie and blood: I nothing doubt but that he truly reacheth vnto me the same, and I truly receiue the same, thus he in his Institutions.*

Calvin. in 26.
Matib.

And vpon the sixth and twentieth of *S. Mathew*, he ingenuously acknowledgeth, *that our soules are fed with the substance of his flesh, so that we are made one with him.*

See Isa: 7. auffab:
ad Card: Peron:
observat. 5. Re-
spon: Reg: what
our Church
holdeth.

Iren. lib. 4. c. 34.
Theodoret. dia-
log. 11.

Be Har. lib. 2. de
Imag. cap. 5.
Laclant. Arnol:
Orig: Euseb. &
Theodoret.
August. de Ciuit.
lib. 7.
Maximus Tirius
form. 38.
Dio Chrysost.
orat. 12.
Exod: 32.

Thus we religiously and christianly beleue and pra-
ctise, notwithstanding we are not afraid to call the pra-
ctise of *Papists*, a wicked superstition to a *breaden Idoll*.
For if by consent of all Learned, that is to be reputed
an Idoll, which being but a *creature* hath diuine worship
and adoration giuen vnto it, then your bread and wine
proposed, which are *creatures* in themselues, and so cal-
led by the *Ancients* after consecration, being adored with
diuine adoration and worship, cannot but be reputed an
Idoll. We would not account your *Sacrament* an *Idoll*,
if you taught the same to be onely an *Image* representa-
tiue, and in efficacie *exhibitiue* of Christ absent, but be-
cause you make it an *Image* contentiue of Christ *substan-*
tially, and naturally present, it being not so; this your
image must needs be *Imago inanis*, a *vaine Image*, which
as your *Bellarmino* deliueers, is properly an *Idoll* if ado-
red and worshipped, as yours is. You Mr. *Flud* (that
are learned, as I take it in the *Ancients*) cannot but haue
obserued, how the *Fathers* call the *Images* and *Statues* of
the *Heathens*, *Idols*, because they gaue vnto the same,
being but *Creatures*, diuine adoration and worship; and
yet notwithstanding they were perswaded, that (*quodam*
numina habitabant in illis) certaine *Deities* did inhabit the
same; yea some of them were perswaded as the *Israelites*
of their golden Calf, that the Lord God of heaven
and

and earth did inhabite and reside in their Statues.

So you vainely teach and beleue, that (*sanctissimum numen*) that Christ Iesus doth corporally reside and inhabite in your bread and wine, making an Idoll thereof; in which respect, we desire your patience not to bee offended if we call the same your Clerkes handy worke, & your Priests mouth worke a breaden Idoll, you adoring the creature for the Creator. For should we otherwise esteeme of any thing which the hand and mouth of a *Creature* can make, which the mouth and stomake of a *Creature* can vnmake as you all teach. And which (if we beleue ancient *Rabanus*) the power nutritiue doth conuert into nourishment of the body; if *Origen*, the power digestiue doth cast in *secessum* into the priuy. which daily experience telleth that the theefe can steale, the fire consume, the mouse eate, should I say we otherwise esteeme of this then as of a *Creature*, you might rather esteeme vs for *idiotizing* Idols, then reasonable creatures. But to you, and yours, who are so full of your imputation of madnesse to others, may we not say as *Chrysostome* to *Laban*; *O excellentem insipientiam &c. O excellent folly such are your Gods, that any man may steale them!* Or in like sort as God by the mouth of *Ieremie*, reprobued the *Babilonians*, *O excellentem &c. fowe you; O excellent madnesse, such are your Gods that a man may make them.* But o most superexcellent impietie, such are your Gods as they may be burned! By this you may see *M. Flud* how little reason, you haue to say, we blaspheme, when as we call your bread and wine, or as you speake your diuine sacrament, being adored, a breaden Idoll. Remember Sir, how the brazen Serpent which was made by Gods speciall appointment, yea and religiously vsed by his command, yet afterwards came to be abused to be made an Idoll, so that the religious King *Ezechias* destroyed and burned the same: Call to minde what *Dauid* deliuereth, how certaine Christians committed

Rab. apud Wald. lib. 2. de sacra. cap. 29. Orig: hom. 15. in Math. Iulianus in Leuit.

Chrysost. hom. 57. in Gen.

Iulianus in Leuit.

Num. 31.

2. Reg. 18.

Damas. lib. de
heres.

Bell. lib. 2. de
Imag. cap. 16.

Idolatry in worshipping the *Image* of Christ: In *Epiphanius* you may read (related also by your *Bellarmino*) how *Carpocrates* was reputed an *Idolater*, for worshipping of Christ's *Image*. As these were accounted *Idolaters* for adoring of the *Image* of Christ, and the *Images* of Christ so adored (I say so adored, for God auert that I should account the *Image* it selfe to bee an *Idol*, but rather a worthy remembrance) no other then *Idols*, euen so you, (if you did imitate Christ's institution in your sacramentall action which you do not) are worthily reputed to commit *Idolatry* in giving diuine worshippe to that, which ought to haue no other then a religious and reuerent vse, which wee most willingly yeeld vnto the same, as by practise of our Church may and doth appeare most clearly.

Bell. de Euchar:
lib. 2. cap. 22.

To proceede, when you come to proue that your diuine sacrament ought to be adored, through penurie of sacred Scripture, and some direct command of the ancient Church, you runne to a vision related by *S. Chrysostome* and that by a heare-say; you indeed telling the tale, deliuer the same as though *Saint Chrysostome* had heard it from the venerable *visioners* mouth but it was not so; he heard onely (*quendam*) a certaine one some one (he nameth him not) that reported it of an other old man; and this if you would not haue read so in *Chrysostome* himselfe, you might haue so found him cited by your *Bellarmino*, so that this tale comes to *Chrysostome* by a third Person, not by the *Illightened* Saint himselfe. For my part, as I finde you to relate this with false fingers; so I doubt not but some false Lad hath abused that Father; For who will once imagine, that so learned and profound a *Prelate*, woule relate such a tale vpon a *heare-say*? But, put the case to be so, and the *vision* to be true; do you not thinke that the glorious spirits haue that illuminated sharpnesse of eie-sight, that they alwaies doe (wherefoeuer they be) behold the face of the Father, Sonne,

Sonne, and holy Ghost? alwaies behold the face of the Sonne both God and man? What maruaile then, if they adore the sonne, whom they behold powerfully and diuinely working vpon the mysticall table, being in his diuine essence Godhead and Person present, yea his very humanitie is not there absent to the blessed *spirits*, whose *spirits* all eyes require no corporall presence, nor luminous space to behold what they see, but alway and euery where, they behold the diuine face, yea and the humane face of Christ also, God and man, from which they are neuer absent. But *Chrysostome* saith; they bowe their heads in reuerence of him who lyeth thereon. O well instanced, for, yet now at last wee haue the manner of *site* and *disposition* of their Christs body, vpon the Altar; the perplexed knot is now vntied; Christ lieth forsooth; but why resoluerth he not, whether hee lie prone or supine? with what proportion of his parts and members? whether Christs head be where his toe is? whether his el-bowes be where his knee is? and so throughout as your *Vasquez*, and most of your Scholastickes doe deliuer.

But it is obseruable in this vision, how these *Papists* as *M. Flud* calleth them, do but only *ducke like Souldiers* in presence of their *Emperour*, Ah Sir! where is that prone adoration befitting Angells in the presence of their God? especially God eleuated? that is presented purposely to be adored? Surely they are like, vnto the *Spanish, Italian, and French Gallants*, whereof many hold it sufficient to bowe their heads and to scrape a little with their legges, when your God is eleuated in your *Masse*? Or else they might haue a *Papalike priuiledge*, whose fashion is, often onely to bowe when others adore at the presence of your God: I thinke with your good leaue we may imagine, that these your *Angell-Papists* had feet for else it cannot bee well conceited, how they should bow their heades, for if they had no other then heades and brests, it cannot bee imagined that the bowing of their

You should do well to tell the Spanish Gallants that will not kneele to your Eucharist God how a certaine souldier adoring the same let fall his cloake into the mire and yet it was not bemired Spect.
Exemp verbo Eucharist. Ex. 9.

their heades was any other, then the hanging downe of their heads somewhat sullenly in their bosomes : It may be you will grant they had legges, but kneeled not because they soared and hung in the aire about the altar, or in that they had no fit subiect, nor cushions to kneele vpon ; be it as you please, your Visioner was not his *Craftsman* (though he had many reuelations) in this one so to mistake.

Out of this one myserie, and once reuealed, and to one, your *Chrysostome* goeth on to inferre thus ; that we may belecue, *like blessed Spirits though they be not euer seene, to be in like humble manner continually present, and this for the Maiestie of him who is daily sacrificed* : What Sir? must wee vnderstand this your *Chrysostomes* inference only of your *Mass-time*, when your Christ is sacrificed? or else also, whensoever your Christ is closely lockt vp in your Church Tabernacles? If your counterfet *Chrysostomes* reason of maiesty hold for masse-time, why may not reason of necessitie serue for other times, when your God hath neede of Attendants, to defend him from Rats, Mice? yea and sometimes from such Persons as he was who of late broke some and rooke some of your Gods, from the Tabernacle of the *Benedictine English Monkes* in *Loreyne* : you cannot be ignorant, but that such an accident happened ; The person who did the same hath since ingenuously confessed vnto mee, with many obtestations and execrations against himselfe, if he spoke not truth, to wit ; that he himselfe being doubtfull about the truth of the Sacrament, your Transubstantiation, and reall presence ; did the same : praying most earnestly and heartily, that God would be pleased for the satisfying of his conscience to shew some miracle either vpon him or against him, he desiring nothing more, then assurance of truth, and hee had this resolution ; that if God had then shewed some token vpon your Sacrament, he had stayde with you : but seeing nothing was

was done notwithstanding such his vsage of your Sacrament (whereof your Monkes can best relate the manner by reason of such broken and scattered peeces as were left behinde) he resolved finally to returne backe againe to the *Church of England*, where hee now liueth soberly and Christianly and telles no newes of any attendant or defendant Angells; surely had there beene any hee had smarted for it. This your counterfet *Chrysostome* telleth *Lib. 6. de Sacerd.* vs, that (*per id tempus &c.*) at the time of the sacrifice Angells do sit with the Priest yea *Porestatum &c.* The whole Order of the Powers doth moue clamours and shoutings &c. That the place is full of quires of Angells &c. If this bee so, surely heauen must needes be very naked and emptie of Angells, and blessed Spirits; or else there are not so many Quires and troupes of Angells attendant vpon your millions of Altars as this your Authour vainely pretendeth. Besides, if these your Angells doe familiarly asside and sit downe at the sacrificing altar, with the Priest, how comes it to passe that your said *Chrysostome* saith that *Angeli videntes &c.* The Angells beholding (your sacrifice) are surprized with honour, and dare not freely looke vpon the same in respect of the brightness which thereout shineth? What coherence is here familiarly to asside with the Priest? and yet so ouertaken with horror and dread that they dare not freely behold the same? What Sir? the blessed Angells, who euer behold the eternall Maiestie of God? who intuitiuelly contemplate the diuine essence & Gods face, do these conceiue such horror and dread of your sacramentall Gods that they dare not (*libere intueri*) freely behold the same (*propter emicantem inde splendorem*) for the splendour arising therefrom? O blasphemous voice of vanitie, your best defence for your forged Authour, must be he doth hyperbolize. *Vnumquodque est quid in suo genere, sic vos in Ignatiano*, so hee that corrupted *Chrysostome*. But seeing you are delighted with such a tale, to make it as a foundation of your bread worship I will give

a short glance at a few tales nay true *histories* which shall fit your purpose, and shew your *Romanists* vanitie in their *bread-worship* and *transubstantiating divinitie*. Where were these your *Papist Angels*, that none of them did smite in sunder that lewd *Priest*, who being caried to punishment, did in *Rome* as he passed by a Bakers shoppe say ouer all the bread that was in the same those alloquent five words, by which hee consecrated all the bread, that was there? you haue heard what perplexitie fell to the *Romanists* thereupon.

The *Papists* sacrament-god hath needed the attendance of *Papist-Angells*.

A notable trick of *Carmelite Monkes*.

Not long since, there was in these parts a paire of counterfet Fryers now returned againe to you; of which two, the *Julian* one, related to me often, that in the *Carmelitane Cenobies* some mad Fryers would (to quit themselves of drinking sowre wine) go and vte the words of consecration ouer the barrells and vessel's in which it was, which done; knowledge being taken thereof, in a secret manner, all the same must be reputed sacred and consecrated so that it might not be vsed or touched. The truth of this tale, be with the Authour of it *Julius*; but if it were true, maruell that no one of all the powerfull *Attendants* Order did auenge so damnable *Impietie*. Perhaps those blessed Spirits, were pleased to be present at such a dreadfull sacrifice and did excite *applauding clamours* for so diuine a worke, to haue a new consecrated God within a hoghead; a kinde *numen* neuer thought on before: What? were all these *Angells* keeping centinell in *Italie*, when as not long ago in *Scotland* the *Ape* of a great *Princesse*, caught out of the hands of a Priest at Sacrifice your *sacrament*, and eate it: for which the *Ape* had surely died, had not the *Princesse* interceded for his life.

You bid Sir *Edward* send some of his Ministers to preach to these *Papists Angels*: nay rather in good earnest wee aduise you to perswade some of them to looke better to their charge then they haue done heretofore;

The negligence of M. Floods *Papist-angells*.

Tel

Tell them of their often negligence heretofore committed, by suffering the Sacrament to fall to the ground in *Germany, France, Spaine, and England*; you cannot forget, but that it fell to ground in the *English Church at Rome*; you cannot but haue heard, how a *flye* fell into a consecrated chalice, like vnto that Spider of Fryer Francis; only the difference was, that of Fryer Francis was drunke vp by the Fryer and came out of his shin-bone, he rubbing the same, the other though pursued hotly yet escaped; had she beene caught she had beene burnt for an Heretike.

Liber Conformat.

A sic-heretike.

Put them in minde of their error, that they suffered the people Romanists in *Germanie*, to trample with their feete such their sacrament Gods as were made and consecrated by married Priests: And how negligent they were, to suffer *Gregorie the 7.* that helbrand of Ciuill commotion, and warres, throughout all Christendome, to take the sacrament God, and to cast the same into the fire.

Benno Cardinal. in vita Hildebr.

Demand of them where they were, when that worthy Christian Master *Walter Marfhe*, did in *Rome* strike the sacrament-God out of the Bishops hand as he caried the same in publike procession, through the streetes; for which he suffered death most constantly.

My motives preface.

Pope Adrian a good Papist-Angell for their God.

Adrian. quodl. 3. pag. 63.

Bid them be very vigilant against Heretikes that they catch none of the sacrament, lest that you be put to such a plunge which *Adrian* your Pope alloweth, to wit, rather to cast the same into the prinie, then to suffer it to come into the hands of Heretikes.

If they will not be vigilant against Heretikes (as they haue not beene) at lest let them be carefull against Coniurers and *Nigromancers*, or else coniuire them to tell you, how it commeth to passe, that the *Deuills* themselues are delighted to haue your sacrament God presented & offered vnto them, in their most detestable sacrifices and ceremonies.

Con Later. can. 20. Con. Brac. 3.

Charge them with horrible negligence, for suffering the sacrament-god which *Alphonſus* King of *Arragon* carried about him for his defence, to be *transubstantiated* by corruption into wormes.

To conclude this point, and to pretermitt many tales of like kinde, which might bee added; I thinke your order apointing certaine Deacons with *flye-flaps* to driue away flies when your *Pope* celebrateth, were very superfluous if there were such *Quires* of Angells, attending vpon your sacrament-god: *Clement* whom you make Authour of this flye-flap ceremonie seemeth not to haue beene of your faith herein.

Constitut. lib. 8.

cap. 12.

Turrian Durant.

Mr. Flud pag. 146. num. 28.

The sight of the bleeding wafercake at Bruxells, seemeth to haue made your eares glowe, but what stories of like miracles might you read, were you conuersant in ancient Ecclesiasticall histories? A miracle done by Saint Basill in this kinde, to omit others, a graue† Authour aboue 1200. yeeres agoe wrote in verse, which one thus turned into English:*

† Cyrus Theodor.

Prodr. mus. who

liued ann 440.

in Epigram D.

Basill.

Beholding bread and in the cup red wine,

The lew did laugh at mysteries diuine:

Which when Saint Basill saw, both kindes of foode

Reacht out, which straight turn'd into flesh and blood.

A N S W E R.

If Sir *Edwardes* eares did glowe to heare the fond narrations of your wafercake at *Bruxells*, his Christian zeale therein is to be commended, and the impudencie of Fblers with very spight to be reprooued; who still harpe vpon the same lying stringe already exploded by publike proclamation of the Senate of *Bruxells*. I perceiue Sir, you are willing vpon an old hearesay to take vp the *fable* to which none can giue testimonie by a cleare

Deuerran. lib.

10 hist. Belg.

ad. An. 1581.

cleare light-say. There bewho in time of their blinde zeale were at *Bruxells*, where also they made as diligent scrutinie and inquirie after the prodigious *Wafer-cake* as possibly might be, and yet they could not vnderstand any one good circumstance for the certaintie thereof; only certaine doubtfull rumors, as many, and as contrarie, as were the Relators. I haue obserued one essentiall circumstance of all your miracles, your *Mirabilists* seeme to play *boo peepe* and *alls hid* in their miracles. And as I haue heard of some, who haue been said euery morning to finde gold in their old shooes, vntill they made that their good fortune knowne (for therevpon the r kinde *Robbin* left them) euen so you haue miracles, wonders, cures, restitutions, resuscitations in your Churches, Chappells, hills, woods, valleyes, vaults: vntill you made your good fortune knowne and gloried therein (as in a note of your Church you doe) wherevpon presently, all is past away as a blast of winde.

Many were the prodigies, and sundry were the *Oracles* which were of ould done and deliuered by *Apollo*, *Inno*, &c. but no sooner appeared Christ, but the *Oracles* ceased, wonders vanished, yea the very presence of a Christian: more; the vicinitie or neighbouring only of a Saints dead bodie, was able to stop their mouthes, and to binde their hands; such is the case of your *Mirabilists* and *Oraculists*, they can do no wonder in the presence of a true Christian, they can deliuer no Oracle, their mouthes are stopped, their hands are bound. How vnlike are these of yours to those of Christ and his Apostles, which were done in the sight and face of the Adversarie, yea vpon the enimie himselfe, so that there could be no exceptions against them.

*Chrysost. lib. 4.
contra Gentes.*

Sir, your heare-say of the wafer-cake, the bleeding thereof, and miracles done thereby, is like your heare-say when you write thus: *That you haue heard, how those* *Purgat. trium.*
potent and pious Princes, the Arch-Duke and his Lady, did pag. 138.

A notorious
vnttruth of M.
Flod.

Pag: 236.

Purg Knel.
cap: 5.

(producing witnesses of the same) shew your miraculous Creature John Clement cured at your Ladies of Sichem (as Lipsius doth report) vnto the R: Honorable Earle of Hartford when he was there in Embassage for his Maiesstie: you add, that it was very probable, that Sir Edward was then present at the same sight, he attending vpon the Earle in the same Embassage: but I thinke Sir Edwards Nick-Groome in his Purgatories knell, hath curried you well and handsomely for this Ignatian-like ouer-reaching. I will not here relate the answer or the letter which the R: Honorable Earle wrote to refute this vanitie of Mr. Flod; I rather refer the Reader to that Booke, and wish him to read the chapter wherein the *Lipsian* miracles are morterized. For my part I must confesse, I neuer read a more fit kinde of refutation of *Lipsian* prodigies, for Nick-Groome hath curried them, euen so as a lade ought to be dealt withall.

You proceed, and tell Sir Edward very wisely thus, that if he were acquainted in ancient Ecclesiasticall histories, what might he not finde of like kinde with your *Lipsian* miracles? Now the Vicar of St. Fooles be your Ghostly Father. If Sir Edward might finde, why do not you relate some autentically one? why tell you vs only of an Epigram written I cannot tell by whom? fetcht out of the graue of obliuion? why may not we make this Epigram (*filium populi*) a bastard as well as your ancient *Amphilocheus* (out of whom *Harding* and who else not of your side haue fetcht arguments for priuate malice &c.) is now found to be a very Spurye of some idle Monke, by your owne *Cheifetaines*?

Your Rabbies of Babilon haue raked out of all corners, whatsoeuer obscure Manuscripts they could get, and haue obruded the same vnto the world vnder the title of *Bibliotheca Sanctorum Patrum*, whenas in many it is no other then *Pseudotheca Falsariorum*. You are not ignorant sir, how your Romane Papacie hath her cheefest corner

corner stones from out of certaine Decretall Epistles, which as yet stand in your Canon Law, and are very venerable in your Church. And yet of these your Champion Bellarmine (*non audet affirmare indubitatam esse*) dare not affirmethem to be of undoubted truth for their Authours, *Bell de Pont. lib. 2. cap. 14.* Some of them he in plaine termes accounteth supposititious: many of your learned Doctors affirmeth the same, yet in secret *propter metum Purpuratorum*: Continus that your famous Canonist hath more constantly discarded them as bastardly Impes as indeed they are. If these bookes of so long credit in your Church, are now found to be *spurious*, what shall we thinke of this your *Lame and heavy Prodromus*, which commeth out so long after the Faire?

Con: in esp. septuaginta, dist. 16.
This point excellently handled by Mr. Reynolds against Hart.

But to shew some pretty trickes of this your *Falsarie*; How silly is he in his inuention? hee seemeth to affirme that Basil *did reach out mysteries diuine*, when the Iew had laughed at the same, and that presently they were turned into flesh. Your *Duranti* doth out of *Amphilochius* and this *Cirius* relate this prodigie farre otherwise, and in commendation of the Iew, but he speaks nothing of the Iewes laughing at the mysteries, but affirms how hee comming in to behold the Christians fashion, obserued (*Infantem partiri in manibus Basily*) An Infant to bee diuided in Basills bands. (O vanitie! Christ as an Infant is now become the Eucharisticall sacrifice of the Crosse) which after he had seene, he approached himselfe amongst other Christians, and there was giuen to him an Holte, which was truly made flesh, part whereof hee carried home, told to his wife all hee had seene, and so he and his whole familie became Christian. How do these reports accord? compare them Mr. Flud, and you shall finde, that the testimonies doe not agree; your *Epigrammatist* tells vs not what manner of flesh it was, but *Durant* does; that it was made truly flesh. *Duranti* tells vs, that hee caried reliques, (*cuius seruans reliquias*)

part

part of that he tooke home to his wife, which your relation hath not; he had surely a strong stomacke to eate a peece of Christs flesh in the forme of flesh, and to carrie part of it home with him; perhaps it was either sodd, baked or roasted; pittie that the hoste did not appeare in the forme of the Infant which *S. Basil* diuided, that so he might haue caried home with him a little *Babe* for his wife to play withall.

*Amphilo. vita
Basil.*

A feigned tale
of a Jew.

This tale of yours is related also by counterfet *Amphilochius*; what if out of him your *Cirrus Prodromus* tooke the same? then downe to the ground falls the credit thereof. And as I thinke, the credit thereof cannot be great, though *Prodromus* be the first Authour of it. For all the narration depends vpon the Iewes honestie, who affirmed himselfe to haue seene such and such things. A weake ground for you *M. Flud* to build so principall a point of faith thereon: and vnworthily is he termed a *graue Authour*, who vpon so slight a testimonie, would commend to all posteritie so prodigious a narration. Your *graue Authour* should haue done well to haue told vs from whom hee had the tale; againe in particular to haue declared, whether the flesh were a peece of dead flesh, such as is sold in the shambles, or whether it were a liuing lumpe. Againe of what part of man it seemed to be, whether a peece of a legge, arme, face, or thigh. &c. so prodigious a miracle deserued a more particuler enarration then is made by your Authour.

But hauing done with the Authour I demand of you *M. Flud*, whether this flesh were Christs flesh or not; if so, then it was personally vnited to the Godhead; if not, then your poore *Jew* had neither Christs true flesh, nor a true *Sacrament* of his flesh, as is too too manifest: the latter to affirme were meere vanitie, the former blasphemous impietie. But you who dally thus prophanely with metamorphizing of Christs flesh, call to minde what

what the *Adam* of all your Scholastikes, *Alexander Hales* Alexand. Hal: part 4. q. 53. apud Suarez. Marke the Heresiarch caused blood to appeare in the affirmes, that *by the operation of the deuill* (a bold deuill who dare so presume with your God) *there sometimes appeareth flesh in the Sacrament.* Yea and that of your grand *Suarez*, to wit, that the deuill dare be so bold with your *Sacrament* as to touch it, and carrie it from one place to another. And to abide within the principles of your scholastike Diuines, is there any thing here related by you, which might not haue been done by the power of *Sathan*; either by transfusion of *species* into the ayre, or by casting some cloudy or aerie resemblance; or else by corrupting and deceiuing the phantasies of the beholders?

Further it seemeth admirable to mee, how *Basill* so graue and learned a Father, would thinke of doing so strange a miracle, and yet not once invoke the name of God, but onely reach out the *mysteries*, and so (*vi extensionis*) by the force of an *extension* or reaching them out only to *metamorphize* them. Again, it seemeth strange, how he *reaches both the kindes of foodes together*, perhaps one in the one hand, and the other in the other hand, that so both hands might be full with a god, or two gods at the same time. And if hee reacht out both the foodes, he did surely reach them out to some who were ready to receiue the same, which condemneth your halfe-*communion*, in that you doe contrarie to Christs institution, denie the *Cup* to the *Laitie*, reaching to them but one of the foodes only. But how did he reach out both to a Iew laughing & scorning? perhaps the Iew laughed not at first, but at the second, or else he laughed at both, because both were given at once? & did it besee me *Basill* to giue the holy *mysteries* to a Iew laughing? &c. You tell vs that you omit diuers others of like kind, perhaps that former tale of *S. Gregorie* and the Bakers wife; or else perhaps the tale when a fellow had stolne away a *pixe*, in which your *Sacrament-God* was, and how hee to

Suarez in 3. *Tho. diffut. 61. sect. 2.* How the deuill may deceiue according to the opinion of the Scholastikes in 1. part. *Aquin.*

The Laickes of our Church could touched the Sacrament, now for feare of destruction they must not touch your A'tar-clothes. *Cap. refutens. de Cons. dist. 1.*

Johan. Dlaton: vit a Greg. lib. 2. cap. 41.

hide the same thrust it into his breeches, whereupon his breeches became all bloody; you will not admit I trow that he was so beblooded with the blood of your *Sacrament-God*: fie, fie, so to say were too vnseemely, and deserueh a *saue reuerence* before the tale can be mannerly told. You meane withall perhaps the Sacrament, which fell in *Rome* vpon the ground and left an impression in the hard stones of the same: ouer which there is made a small grate of iron, and through it superstitious women thrust their *beades*, to touch the same impression in the stones, and hauing so done, do often most fondly bulle and rebulle their *beades*.

*Speculum examp.
in discip. verbo
Eucharistia.*

You should not haue left out the tale of the woman, which threw your Sacrament God to the *Swine*, and how the *Swine* adored the same; and when shee rosted it how blood issued thereout, and how when shee (to conceale her offence) went and hid the sacrament in the ground, shee preuailed not, for whithersoever shee went blood followed her from the same: whereupon she was moued to repentance, and did afterwards great pennance all her life-time for her so grieuous a sinne. I haue done with this your miracle, yet I cannot but propose one question to you, the preëd blood of the *Sacrament-God* at *Bruxells*, is it true blood of Christ or not? if so; then it must be liuing, being *personally* vnited to your God, how then doth the fresh colour thereof decay, and it appeare like dead blood? if it be not the true blood of Christ, what then doe you therein adore? or, doth it besee me Christ, so to delude and equiuocate by making shew of that which is not? How vaine are these men, they neither adore Gods blood, nor the sacrament of his blood, but a forged resemblance of his blood.

*Their Sacra-
ment Christ
become an
Ignatian and
can equiuocate*

Mr. F. L. O. D. pag: 146. num: 28.

Our miracles, that concerne the keeping of Christs Image with honorable esteeme, seemeth to you to confirme Idolatrie; but what say you of that miracle, which Eusebius reporteth Lib. 3. lib. cap. of the image of Christ, erected by the woman which was cured of her fluxe, by the touch of his garment? under which a strange herbe growing, as soone as it touched the hemme of the garment of the Image, it had vertue to cure all diseases.

ANSWER.

Now we are to come to oppose against the fondest point of idolatrie, which is in Poperie: for although in their Masse, abominable idolatry is committed, yet because in it they pretend to haue Christ really and personally present, they may seeme to haue some pretended excuse for their impietie therein. But for their worshipping and adoring Pictures with diuine worship, to wit, the Image of the Trinitie with (I conceiue horror to write it) the selfe same adoration; where with the most glorious and dreadful Trinitie it selfe is to be adored, their impietie herein is most inexcusably fond. For as they all pretend, they giue the adoration of the person and thing it selfe to the image, because the image doth represent the thing it selfe. O profound Diuinitie! as though the consideration of representing, were more then a meere relation, a nothing, (*à parte rei*) but is only when it is thought on; and how soeuer it be thought vpon, it is infinitely farre inferiour in dignitie, then the diuine Persons it doth represent: and so in no respect to haue the same adoration with the persons themselves. But Mr. Flad wipeth his mouth, and would seeme to conclude all their worshipping of Images in an honorable esteeme of them; for so be his words: Our miracles that concerne the keeping of Christs Image with honorable

The idolatrie of Papists most horrible.

Aquinas in 3.
q. 25. Thom. St.
pene omnes.
Vasquez, Valent.
Suarez.

The ground of popish Idolatry about Images founded vpon a relation.

Cultus latia.

Cultus hyperdu-
lia.

Cultus dulia.

Aquinas part. 3.
Bellarmine lib. 2.
de Imag.

esteem. But I demand of you in good earnest Mr. Flod, is your adoration of the *Pictures* of GOD (*cultus latia*) with the worship of servitude and service? the worshipping of the *Images* of the blessed Virgin Marye (*cultus hyperdulia*) with the worship of high service? the worshipping of the pictures of Saints (*cultus dulia*) with the worship of service, only an honorable esteem? The least of these cannot be lesse then a serviceable esteem: there must needs then be more than an honorable regard: for *honoramus cuius servitium aspernamur*, wee honour those whose service we disdain. Hee who shall read what your Angelicall Aquinas, Bellarmine, Vasquez, Suarez, Valencia, and most of your learned Doctors do resolutely deliver in this case, cannot be so purblind as not to finde, but that your Church giueth more than an honorable esteem to your *Images*. An honourable esteem or regard to the images of Christ pourtraied or drawne according to truth, was neuer denied by any *Orthodoxe Christian* of the reformed Churches. Our practise is cleare in this point, for we keepe such if they be without circumstance of superstitious vse or signification, with due regard. I except onely such humorous Precisians whom Maiestie hath excellently described to bee no other then *Protestants ranne out of their wits*. These indeed cannot endure the sight of a *Picture* representing Christ crucified; I my selfe not long since hauing in my Parlour the picture of Christ vpon the *Crosse* drawne in paper, together with the pictures of his most excellent Maiestie, our *Queene*, our late Prince Henry, Prince Charles &c. I was by diuers reputed not to be a sound Protestant for hauing the same picture of Christ. To my face a Minister (in practise very vnconformable to the orders of the Church) made a scornfull demand whose picture that of Christ should be. But leaving them, I demand of you M. Flod, is your religious creeping to a wooden *Crucifixe* vpon Good-Fridayes with

fixt and prone countenance, prostrate bodies, three seuerall *genuflexions*, and religious kissing of the same; Is this (I say) only an honorable esteeme? that it is not so, may appeare by the three seuerall inuitations which your Priest maketh to the people, when hee vncou-
 reth the *Crucifixe* which is to bee adored. The fa-
 shion of your Romanist Church is to keepe your
 Images all the yeere vncouered in their faces at lest, but
 in lent you veyle them for most part thereof with red or
 white; but after passion Sunday, you couer them with
 blacke veiles, especially your Crucifixes, that you are to
 adore (herein you imitate both Grecians and Romanes, *Polidor. lib. 2. cap. 23.*
 these euer couering their Images, those hauing them
 alwaies naked &c.) Now vpon your Good-friday the
 Priest standing at the left end of your Altar, & begining
 to vncouer the same, maketh three gradations with his
 hands and three with his feete and at three seuerall times
 doth vncouer it; but at each vncouering, hee singeth a-
 aloud vnto the people and Clergie thus: (*Ecce lignum*
Crucis) Behold the wood of the Crosse; the Clergie and
 People falling or kneeling prostrate vpon the ground,
 answere and sing aloud (*venite adoremus*) Come let vs a-
 dore: This is done three seuerall times; and so presently
 followeth the creeping to the Crosse, laid vpon a faire
 cushion with a linnen cloth thereupon; to which crosse
 the Priest first creepeth, he onely hauing charge, before
 he doth the same to pull off his shoes *because the place is*
holy in which the wodden Crucifixe lodgeth. Thi- being
 your practise answereable to your doctrine, with what
 face M. Flud doe you call this your doing an honorable
 esteeme only? Well said *Polidore* of your Churches pra- *Polid. lib. 6.*
 ctise about Images, *hac pars pietatis eo ventum est vt cap. 13.*
parum differat ab impietate. This part of pietie is come to
 that passe that it litle differeth from impietie. So he, though
 in profession a zealous Papist.

The Papists su-
 perstition on
 Good friday.

But that we may the better answere your argument,

Three principall ends of Images.

out of *Eusebius*, and distinguish the vse of Images, wee are to consider three principall endes which may bee made of them.

The first end that they may bee thankfull remembrances of those to whom we are in dutie bound.

The second, that they may be as morall or historicall instructions to the beholder.

The third, to haue them for religious worshippe and adoration.

Touching the first I see no cause why it should be reproued, it being practised by all nations, towards their Soueraignes and Magistrates, both liuing and departed; only it is expedient, that great care bee had, that the pictures bee drawne (especially in Persons and matters of religion) according to the very truth of the historie, not as it is now practised in Poperie, according to the Painters fancie: whereof we haue amongst them a very late and fresh example to their shame and confusion. It is not vnknowne to England how vpon the death of the Archpowder-Traytor *Garnet*, there was a pretended miraculous strawe carried vp and downe with his face made miraculously vpon it; The same was seene, & re-seene; viewed, and reuiewed by diuerse of all professions; high, and low; and for ought that I could euer heare, it could not be very perfectly discerned by any: I am assured many notorious Papists haue affirmed as much, yea the Great Gage of *Bentley* (a man full of faith in their Church) looking vpon it very carefully could not perceiue it. But what followed? The strawe face was carried ouer into *Flanders*, where it so mounted in cleareness, that at *Mountes* and elsewhere, some of the Painterettes looking in their monasteries through *Ignatian* spectacles haue drawn the face most gloriously, so obscure that as adorned with shining celestiall beames round about they could very hardly discern it; with a crowne vpon the head, a Cherub vpon the chinne, a starre on the forehead, all the proportion of the

Diuers zealous Papists of very good ranke amongst them haue told mee that the face in the strawe was so obscure that they could hardly discern it.

the face cleare and perfect. Out of this one learner their false-dealing in all; what may future ages beholding so glorious a face coniecture thereout, else, but a notorious and prodigious Ignatian like lye. Fie vpon such impudent dealing *frons meretricis facta est vobis, nescitis erubescere, you are become impudent and cannot blush*, and dare Rome approue these things euen in the face of the Adversarie?

An impudent ingraued lye of the Ignatians.

But to your argument out of *Eusebius*, all the Phenician woman did in the erecting of that brassie Image of Christ before hir doores, was nothing else, but to make a gratefull remembrance & monument to her Deliuerer; wherein she was not to be condemned, as neither some other Christians, which did the like. You might haue obserued this out of *Eusebius*, who censuring this womans fact writeth thus: *It is not to be marvelled, that Eth-nikes receiuing some benefits from our sauiour, did such things; for wee haue seene the pictures of Peter and Paul, and Christ drawne in colours, and kept by some: which seemeth to mee, to haue bene obserued out of an heathenish custome, by which they were accustomed so to honour those, whom they thought worthy of honour, and reputed for their deliuerers; so Eusebius passeth his iudgement; And that the laudable Christian woman did not adore or worship it, is apparent for that she placed the same before her doores; and that the After christians did not worship nor adore the same, it is also cleare by that which Nicophorus hath, to wit, that it was so neglected standing (sub dio) open to winde and weather, that it was so defaced, that there was no resemblance nor shew in it, whose it should be: had they bene then of your now Romane faith, they would haue erected some Church or Chappell ouer the same, and the miraculous herbe, with farre more reason, then you haue done lately at Hall, Sichem, Lile, Monserratto, Garganum, Arras (and where not?) for some of your feigned Dioses. As for the herbe whereof *Eusebius* maketh*

Eusebius lib. 7. hist. cap. 18.

Niceph. lib. 10. cap. 30.

Bodin. method.
hister.
Ioh. 9. 6.

Act. 5. 15.
& 19. 12.

If religious
worship may
be giuen to
Creatures by
which God
worketh mira-
cles, then also
some kinde of
worship may
be giuen to the
Sunne and
Moone &c.

See Calvin lib.
institut. cap. 3.
de lege in exemp.
2. precept. num.
34. 35.

eth mention, though some giue little credit to the same; I see no great reason why it should be denied; For Christ who did open the *eyes of the blinde with earth and spittle*, might also if it pleased him, impart power to a simple herbe to worke like admirable effects: But as the blinde man cured would haue hardly beene thought to haue had his eyes, at lest the eyes of his vnderstanding opened, if he should haue adored with diuine worshippe the earth and spittle, wherewith his eyes were opened; so likewise would the Christians of *Phenicia* haue beene thought infatuated with the Spirit of *Paganisme*, if they should haue adored the herbe or *Image*, for the cures donethereby. Did the Christians adore *Peters shadowe*? did they worship *Pauls napkines*? because cures were done thereby? What Sir? may all those Creatures be worshipped by which God doth bestow his benefits? then vndoubtedly the Sunne, and Moone, the other Planets and heauenly *Orbes* may be worshipped, with some kinde of worship, by which God doth cumulate benefits vpon mankind. The heathenish sacrifices and superstitions were all founded vpon this principle; yea those who now in the *Indies* worship the Deuill; the reason is, because by him they receiue some benefits: In summe Sir, as no kinde of worship can be without superstition, if giuen to creatures by which God imparteth naturall benefits; so neither may any be giuen to such creatures, by which God is pleased to worke any supernaturall effects, as he doth in case of miracles.

Thus is all you haue produced out of *Eusebius* clearly refuted, and retorted vpon your owne head.

Now to speake a word or two concerning those ends of Images which I mentioned before.

Touching the first I see no reason to condemne it, the same agreeing with the practise of the best and most reformed Churches.

Concerning the second end for morall and histori-
call

call instruction, I doe not consider any intrinsecall malice in the same, yet considering the pronenesse of mens hearts to superstition, whereof Saint *Austen* discourseth very excellently; I cannot but account it a point of great danger to haue the same drawne or set vp in the house of God, where Gods worship and adoration is onely to be giuen to himselfe: the ground whereof is that which ver-
August. in Psal. 113.
 ry truth extorteth out of *Aquinas* whose words are these: *Aquin. 2. 2. q. 97. art. 4. ad 3.*
de ratione diuina excellentie &c. It is the nature of the diuine Excellence, that it be singular and incommunicable, and therefore it is all one to doe any thing against the diuine Reuerence, and to communicate diuine Reuerence to another, thus hee:
 So that the placing of Pictures and Images as religious objects in Gods house, especially, if placed as vpon altars, cannot be without danger of hauing diuine reuerence giuen vnto them.

Our Aduersaries object against vs the authoritie of *Gregory* the Great, who in his Epistle to *Serenus* reproveth him for defacing of certaine Images, which the people did adore; but if his authoritie bee good against the defacers of images, then it must be also currant & sound against the worshippers of Images, for hee is as earnest against them as either *Serenus*, *Austen*, *Athanasius*, *Arnobius*, *Lactantius*, or as *Epiphanius*, who in like sort as *Serenus*, pulled downe another Image placed in a place of prayer, imitating therein the holy zeale of good King *Ezechias*.
Greg. epist. lib. 7. epist. 54. Aug. in Psal. 113. Arnob. contra Gent. Lactant. Firm. institut. Epiphanius in epist. ad Ioh. Hierosolimit.

You tell vs that Images are the *Idiots bookes*; I doubt not but historicall Images may bee allowed in some places for the simple and learned to looke vpon; if they be such pictures, as are drawne according to the truth of historie not according to the Painters fancy, otherwise they will lead into error; as for example, what do your people learne by hauing the sacred Trinitie pourtraied and drawne as you doe? I could tell you of diuers of your English-papists, who thereby were fallen into the

very heresie of the *Anthropomorphytes*; and when I could them of their error, they could very hardly be drawne from it, thinking it to be the faith of the Romane Catholike Church, by whose authoritie such pictures were allowed.

The vaine at-
tiring of Popish
Pictures.

What I pray you, may your Simples learne by obseruing how you tricke vp with gownes and kirtles, with crownes and garlands; with bracelets, chaynes, and ringes, some of your Goddesses in your Churches and chappells? will they not thinke that your Saints are so attired in the heauens? that the soyle is cold? and whereas they obserue how some of your Saintesses haue gownes and kirtells made of such Dames *refuses*, as an honest woman would hardly weare; yea to see the Queene of heauen so attired; will they not thinke that heauen is very poore; either hauing no silkes, or else wanting Taylors to make new gownes for the Queene her selfe? Againe, what may your *Ignorants* learne, when they shall behold our Sauour pictured as in Saint *Andrewes* Church at *Bourdeaux*, as ascending vp into the heauens vpon the backe of an Eagle? will they not inferre that he mounted not vp to the heauens by his owne power, but rather by the helpe of an Eagle one of the liuing Creatures which are attending about the throne as wee haue it described in the Reuelation of Saint *Iohn*?

Apocal. 4. 7.

As concerning the third end of Images to wit adoration, I haue in a few words already shewed the iniquitie of the same: M. *Flud* himselfe dareth not to call the childe by its owne name, but giueth it onely the name of *honourable esteeme*. But here I adde further that the Bishops of *Rome* shall haue this speciall priuiledge, to haue brought the adoration of Images into the Church. That so *Rome* popish may be like to *Rome* heathenish in all things. *Rome* at first had no pictures at all in their Temples, *Numa* his decree forbidding the same; after they

*Polid. lib. 2. de
Inuent. cap. 23.
citat. Plutar. in
vita Numa. &
Clement. Macro:
lib. 1. Saturnal:
cap.*

they came in as monuments onely of the worthies, as when *Hercules* ouercame *Gerion*. This being obtained, in short proceſſe of time, by cunning of the *Archflamines* and falſe Priests they came to be worſhipped: Euen ſo in *Rome* Chriſtian, at beginning no pictures were to be found in Churches, as is clearely to bee gathered out of *Origen* diſputing againſt *Ceſus*: It may bee thought they crept in to be in ſome credit not long before the time of *Gregorie* the Great, and ſhortly after, within leſſe then an age, that which hee deteſted, came to be good by publike decree, of his Succeſſours; eſpecially in the time of *Bauſace* the 3. who ſet open the *Pantheon* of Pagans in *Rome*, and in it, inſtead of the Images of falſe Gods; ſet vp the Images of all Saints, making the Image of the bleſſed Virgin to be cheife; ſo that the Temple which in time of Paganisme was called *Pantheon*, that is, the Temple of all Gods, is now alſo called the *Pantheon*, the temple of all Saints and Martyrs. Again, whereas by reaſon of the abuſe of Images, diuers Councils were aſſembled both in Eaſt and Weſt for redreſſing of the ſame; as your adoration of Image hath this priuiledge, to haue bene condemned by the firſt Generall Council that was aſſembled about them, and by others that followed both in Eaſt and Weſt: So haue your Popes *Conſtantine*, *Gregorie* 2. and 3. *Zachary*, *Stephen*, *Adrian*, with others this prerogatiue, that for the adoration and worſhipping of Images they haue preuailed againſt Councils Generall, againſt Emperors both of Eaſt and weſt; yea in the times of *Charles* the Great, though all Churches of the Weſt were againſt them, yet they preuailed; yea and if what ſome Greeke Authours doe relate be true, not without many lying prodigies to confirme the ſame: yea *Bellarmino* is not aſhamed to confeſſe, that then the Romane Empire was taken away from the Emperour, by which *S. Pauls* prediction according to the Fathers expoſition was in part fulfilled,

*Orig. contra
Ceſum. lib. 7.
verſus Finem.*

*Sinod. Conſtan-
tinop. ſub Leo:
& Conſtant. the
later had 238.
Biſhops at it.*

*Bell lib. 2. de
Imag. cap. 12.*

2. Theſſal. 2.
Auſten. Tertul.
Hierom. alij.

that the Romane Empire which letted the comming of Antichriſt, ſhould be taken away and ſo that man of ſin come to be reuealed.

I here obſerue, how our Aduerſaries to infringe and diminith the authority of one of thoſe Councells which did condemne the worſhipping of Images, do obieſt againſt it the wicked life of *Conſtantine Copronymus*, by whole command it was aſſembled: Admit we grant he was a wicked man, according as ſome Authors report of him, yer for wickedneſſe eſpecially in *Lucifers* ſinne hee came behinde a *Pope* of yours called *Conſtantine*; who was tooth and naile for adoration of Images, who alſo was the firſt that would ſuffer an *Emperour* to kiſſe his feete; he came alſo far behinde that Monſter of crueltye *Irene* the *Empreſſe*, who not content with the regencie of the Empire vnder her Sonne *Conſtantine*, but aiming at all, and proieſting marriage with *Charles* the Emperour, ſhe moſt barbarouſlie murdered her owne Sonne *Conſtantine* the young Emperour; whole impietie the heauens and earth ſeemed to deteſt by *Eclipſes* and *Earthquakes*: and yet this glorious *Dame* was the cheifeſt *Eſtabliſher* of adoration of Images; vnder whom, and by whole command the prophane *Nicene* Councell approved the worſhipping of Images, though in a farre more moderate ſort then you now either teach or praſiſe. Let not then the wicked life of *Conſtantine*, be more hurtfull to our cauſe, then the barbarous *Immanitie* of your *Irene*, the luciferian pride of your *Conſtantine* be againſt yours, no nor let not *Henry* the eightes vices (a note often ſong by yours) be more preiudicial to our Churches then thoſe of *Gregorie* the 13. *Clement* the 7. and *Sixtus* the 5. to yours; you cannot iuſtly lay any ſuch imputations of vice to any of our Soueraignes or Prelates, which indeed eſtabliſhed Chriſtian religion and reſormation amongſt vs; as we can to your *Kings*, *Emperours*, *Popes*, *Purpurates*, and *Prelates*. As for *Henry* the 8.
we.

Conc. Nic: Idolot:
ſub. Irene.

we are not tied to defend him in all points, hee was for his faith more yours then ours: as it euidently appeareth by the Statute of his sixe *Articles* which are part of the very substance and marrow of *Popery*. Had he beene as he should, hee would neuer to the eternall perdition of innumerable Soules haue so disposed of Church liuings, and impropriations; he would neuer haue put to death some worthy Christians as he did, those I meane who professed the Gospell of Christ and denied your Popes supremacie.

Mr. FLVD. pag: 146. num. 28.

No lesse wonderfull is the miracle recorded by ^h S. Athanasius, and by ⁱ Gregorius Turonensis of two images of Christ, which upon violence offered by the Iewes unto them, did miraculously bleed. These and innumerable other most authenticall miracles, wrought and written for the confirmation of the cheifest points of our Catholike faith, before the supposed Antichrist was in the world, doe manifestly confute the wicked blasphemie, by which you would make our Catholike miracles to be his.

^h De passione Imag. Saluat. in Berito alleaged by the second Nicene Councell act. 4. ⁱ Lib: 1. de gloria Mart: cap. 22.

ANSWER.

You goe on and say thus; No lesse wonderfull is the miracle recorded by S. Athanasius. What Mr. Flud? haue you wilfully stumbled into like error with that, which with so foule mouth you censured falsely in a learned Knight in your projected overthrow? and for which in your *Purgatories triumph*, you spend much battologie to proue him either guilty of ignorance, or of intended fraud to deceiue the Reader. Yea in your *Triumph* you speake thus vnseemely and vntruly in print, and would make him culpable of that which in a Knight is most dishonourable. How grosse then is either your ignorance, who by profession are a *Padre in Iesreel*; or else how inexcusable is your Ignatian-like fraud, to deceiue

Pag. 124. Triumph Pag: 36.

Pag. 34. v. 7.

It was well said by one, a Knight a lyer deserues to haue his spurrs strooke off from his heeles.

the Reader by citing vnder the name of that Grand *Athanasius* of *Alexandria* (for to no other can your agnomination of Saint be fitted, and him I know you meane) a Treatise, which your owne learned men do discard as not his; and out of which the miracle cited by your holy Fathers of the second *Nicene* is reputed as a matter lately hapned? if lately, then some hundredths of yeeres after the Patriarke *Athanasius* his death. And the narration is so barbarous and legend-like, that it may not without great wrong be attributed to so learned and eloquent a Father. I intreat your learning to tell me what distance of time your *Chronologists* make betwixt the time of *Athanasius* the Great of *Alexandria*, and the Empire of *Constantine* called the *Elder*, whose wiues name was *Irene*? If you cast your account rightly, you shall finde no lesse than 400 yeeres distance betwixt Great *Athanasius* of *Alexandria*, & the Empire of *Constantine*: & *Irene*. Your *Legendarie* fondly and contrarie to the truth of History, makes this *Irene* wife to *Constantine*, whereas she was only daughter in law to *Constantine* the *Elder* by marriage of his sonne *Leo*, and mother to *Constantine* the younger, but a barbarous and most inhumane mother. Shee reigned with her sonne *Constantine* when the second *Nicene Pseudosynode* was celebrated in the 8 yeere of their Empire: so that the Bishops of that *Pseudosynode* relating this miracle as lately hapned in *Beritum*, it is to be presumed that the same either hapned, or was feigned to haue hapned, in some of those former yeeres, in which *Irene* the Emperresse reigned with her sonne *Constantine*, according as your *Legendaries* title pretendeth. And to confirme what I haue said, we may not thinke that *Baronius* would haue forgone such a narration, as the worke of Great *Athanasius*, but that he saw such repugnancies in it, that it could not stand, and yet as loth to forgoe it wholly, he would faine finde a Father for it in some Bishop in *Siria*. Alas good Sir, what Bishop in *Siria* could be

*Baron in Annot.
in Martirolog.
Roman. Nove. 9.*

be so ignorant, as not to know that *Irene* was not wife to any of the *Constantines*, as your *Legendarie* pretendeth? Further refutation of this fable shall not need, only I request the iudicious Papist to read the tale it selfe, and hee will finde such improbabilities, nay such impossibilities in it, (as especially how the Image, so great a one, should bee forgot by the Christian who left the house, and againe how it should continue vnespied by the Iew that dwelt in the house, vntill it was espyed by one of his neighbours) I say he will finde such impossibilitie in it, that he will neuer giue credit to the same.

The tale of the Image crucified at *Beritum* most idle.

What you adde out of *Gregorie Turonensis*, it is not worth a rush, the Authour is very fabulous. But put case *M. Flud* wee admit both your tales and miracles, what can you inferre thereout against vs? what if Christ for the confusion of that incredulous and perfidious Nation, when out of hate to him and his sacred Person, they did abuse either his Sacramentall image, that is the sacrament of his bodie, or else any other Image of his, which Christians of those times might make and keepe only as monuments and remembrances of their deliuerer? what I say if Christ did shew some prodigious miracles against them? was this any thing to confirme your idolatrous worship of images? It is onething *Sir* to haue a picture of Christ burnt or defaced in despite of Christ, or to be defaced in despight of Idolatrie committed vpon the same, whereby Christ is dishonoured. Good King *Ezechias* burnt and defaced the brazen Serpent in hate of the Idolatrie, which was committed by it, and his fact was pious; but had he done the same in contempt of God who commanded, or *Moses* who caused the Serpent to haue been made, his sinne had beene without excuse.

The different end for which Iewes & Christians deface popish Images.

Your selues may in your vaine practise giue an example. When you cause a vomit (in which it is doubtfull whether the sacramentall species be decayed or not) to be

The hoste being vomited, was burnt at *Ause* in France about the yeere 1526 The like done in the Romane Colledge of the English.

be burnt: if you should doe the same in contempt of your Sacrament-God, your sacriledge should be horrible, but doing the same lest your Sacrament-God should continue in the vomit, you count it a point of religion. Many such like examples might bee produced out of your owne practise in burning old worme-eaten Images, *Agnus Deies*, in which, by long wearing in sweating bosomes vermine may breed: in all these you think you commit no sacrilege, because your intention and end is pious as you thinke. *Burbon* ranfackt *Rome*. The *Gothes* did the like. The *Turkes* may perhaps doe the like; but assuredly *Christian Princes* shall doe the like. Their ends were diuers, whereout it followeth, that their actions are different, commendable in some, culpable in other. Euen so the Iew hee burneth and defaceth the images or sacraments of Christ; wee likewise burne your images, not all, but such as haue been speciall objects of idolatrie: but here is the difference, the Iew doth what he doth out of hate and contempt of Christ, we out of loue to Christ and hate of idolatrie: the Iew because he would not haue Christ glorified; we, because we will not haue Christ dishonoured by your idolatrous worships, but him onely honoured, exalted, glorified. *To whom only, with Father and Holy Spirit, be all honour and glory giuen, both now & in secula seculorum. Amen.*

And so I will end with this reason, not fearing to tell you, that all your shutting vp thereof is nothing else but an Italian brag with a few elegant termes. You challenge to your selfe all authentickall miracles, such as were done before the supposed Antichrist: they are rather ours, kinde Sir, for we only striue for *Antiquitie*, reiecting your *Novelties*, and therefore in all right the miracles of antiquitie are ours, and these of noueltie yours, who are the *Novelists* and seruants to the *Beast*, started vp in the roome of the decayed Romane Empire. And so letvs come to your third reason, which yon thus frame without all reason.

CHAP. VI.

Wherein is examined Mr. FLOODS
third Reason.

Mr. F L O D pag: 149. num: 29.

AND hence is declared a third reason, that your spite against our miracles, forceth your Doctors to ioyne against ancient Christians, and Catholike Fathers, with Infidells and Heretikes, and to denie and deride the same miracles they did.

ANSWER.

This your glorious *Maïor* is a forcelesse charge, and though it be third in order, a mysticall number and a number of perfection, yet it is farre weaker than any of your former, I repulle it with a deniall, let vs see your prooffe.

Mr. F L V D, pag. and number same.

Your *Osiander* saith, that the Diuells vanishing away at the name of Christ and signe of the Crosse, made by *Iulian*, fuge vulnerunt frightened by his sodaine appearance, in a fearefull shape was counterfeited, to bring the superstitious worship of the same, as though it had force to drive away deuills, wherein kee doth shake hands with *Iulians* Magicians, who likewise would haue it a voluntarie, not forced flight of that memorable miracle of the buried Corps of the Martyr *Babylas*, and of the Deuills forced confession, that he could not giue answer in his Idoll, by reason of *Babylas* being so neere, which *S. Chrysostome* much urgeth against the Infidells. The same Authour with whom your Centurists ioyne, saith that it was an answer giuen by the diuell, without doubt to bring into the Church the idolatrous worship of reliques.

k Cent: 4. pag.
326.

Diaboli simulata
vulgi superstiti-
onem confirmare.
Lib. 4. contra
Gentes.

m Cent. 4.

column. 1446.

n Cent. 4 p. 377.

Responsum haud
dubie ideo à

Satana datum,
re paulatim cul-
tum Idololatriæ
reliquiarum in
Ecclesiâ inre-
heret.

P

Ans:

ANSWER.

S I R, your prooffe is a meere calumniation, you cannot iustly ioyne *Osander* and the *Centurists* with the *Heathens*, who derided the miracles of *Christians*: suppose you could proue that they had derided them, yet because they doe it not (*eadem mente & eadem ratione*) upon the same motive and reason, you may not iustly ioyne them together. Some of your owne *Papists* deny the miracles done at *Sichem*, so doe also the *Heretikes* (as you call them) what, will you ioyne these together? Some of your owne more moderate Brethren, I meane *Ignatians* of your owne order, doe censure many of your felues to be busie *Statists*; so likewise doe most *Seculars*, and well nye all other *Regulars* amongst you. What will you ioyne these together? they doe it not (*eadem mente nor eadem ratione*) upon the same motive or same reason, the former out of pittie, the other out of enuy, to speake to your pallate and taste. What if the *Centurists* doe affirme as you relate them? will you become a *Patrone* for *Satan*, as though he could not equiuocate? That *Satan* can dissemble, euen with crosses, is so notorious a thing, as if you were not wholly ignorant in *Histories*, you could not denie it. Doth he not dissemble, when *Inchaunters* and *Coniurers* in their most detestable exorcismes, doe please him with *Crosses* in the ayre, vpon the ground, vpon wadden or leaden tables? Yea he can dissemble euen with the *Sacrament* God himselfe; read your *Grand Laterane Councell* for this purpose.

The Deuill dis-
sembleth with
crosses, some-
times seemeth
to feare them,
sometimes is
pleased with
them. It is pret-
ty to thinke
how hee held
both S. Ed-
mund his hands
that hee could
not make the
signe of the
Crosse. *vita*
Edm:

Cont. Later.
cap. 20.

The deuill (God permitting) can doubletise for some wicked purpose flye the signe of the *Crosse* as affrighted therewith; which vtterly overthroweth *Bellarmines* resolution, who determineth that (*ex instituto Dei, & ex opo-*
Bellarmin: lib. 2. de re operato, signu crucis valet contra demonem) that the sign
Imag. cap 30. of the *Crosse* by the very inscusion of God, and as their
phrase

phrase is, *ex opere operato*, by the very force of the signe, is of power against the Deuill to drine him away. The which, besides that it is manifestly found not to be so by the Coniurers and Inchaunters; the same also bringeth in to the Popish Church an eighth Sacrament (for here is Gods institution, a visible signe, a spirituall effect *ex opere operato*.) It is also against his owne resolution in this Chapter, where he affirmeth, that the signe of the Crosse hath not an infallible effect against the Deuill. Let this be numbred amongst one of *Bellarmines* contradictions, and the former amongst his blasphemies.

Bellarmines
eighth Sacrament.

Bell: vii supra
S. Existimo. &
S. Dices.

Perhaps *Regius*
in his Answer
taught this doctrine of *Bellar-*
mine, for it
made the signe
of the Crosse
with his foote
against the De-
uill that would
haue entered
into him. *Vinc.*
lib. 10. hist. cap.
29.

But admit wee grant that your Histories are true, and that Satans flight at the signe of the Crosse made by *Julian* was enforced; what if God for the confution of that *Apostata*, and for the glory of the Crosse, which *Julian* out of spight and hate of Christ despised, did put that terrour into *Satan* by the signe of the Crosse, that he was affrighted therewith? I thinke Sir there is no Orthodox Christian who will denie, but that God might doe it for such an end, and so *Nazianzen* is to be interpreted. Nay I tell you more Mr. *Flud*, the Church of England is no enemie to the signe of the Crosse, for shee commandeth the same religiously to be vsed in the administration of the sacrament of Baptisme, neither shall you finde any of the learned and Orthodoxe Diuines of the church of England to condemne the ancient Orthodox Christians vse of the Crosse in testimonie of Christ against infidells, but your magicall abuses thereof. As, for that which you cite out of *S. Chrysostome* touching the bodie of *Babylas* Martyr, I answer for the *Centurists* as before; yet for my part I cannot but thinke, that as that learned Father relateth it, his silence was enforced. What hereout can you inferre? adoration of reliques? a notorious vanitie; O! you will argue *à contrario* thus; The Deuill was put to silence by the presence of the blessed Martyr *Babylas* his bodie, ergo we may adore and

worship his and all other reliques. Did *S. Chrysostome* make this inference? no Sir, he referred all the glory to Christ, for whose testimonie hee suffred, and so doe wee. But should wee according to your principles worship such creatures, napkins, shadowes and bodies, by which God is pleased sometimes to worke miracles, wee should be turned from the Creator to the creature wee should adore the Sunne and Moone, the Planets &c. the which how heynous a sinne it is, *S. Paul* will teach you in his

Ad Rom: cap. 1. Epistle to the Romanes.

I haue satisfied your reason; yet before I leaue you, I must tell you of one tricke of *Legerdemaine*. You say that the Deuill vanished away at the name of Christ and signe of the Crosse &c. I thinke Sir, if you search into the historie, you shall not finde that *Iulian* did invoke or call vpon the name of Christ, when hee made the signe of the Crosse; but, if you can so find it, your argument for the Crosse will be of lesse force; for my part I thinke no Orthodoxe Christian can deny, but that the name of *Iesus* and *Christ*, vsed faithfully and without any superstitious end or circumstance, is terrible to Satan, whatsoever some say to the contrarie.

Naxianz. orat: 1. in Iulia.

Mr. Flud pag. same, num. 30.

But what neede I speake of particular miracles, in general of all the miracles done at the reliques and by the intercession of Martyres, which were so many as *Theodore* writeth, their Temples ouer the world, no lesse in the primitive Church, then now, were full of tables and pictures of handes, feete, eyes, heades, and other parts of the body, hung up as tokens of miraculous cures, obtained by the Martyres intercessions: These miracles *Theodore* vrgeth against Infidells, whereof *Saint Chrysostome* saith that the miracles done by Martyres doe suffice abundantly, to witnesse the truth of Christianity.

Lib 8. aduersus Graecos.

p. Sententia no. 1. fra abunde fide faciunt quotidiana. na que a marty- rilms eduntur miracula. Lib. 4. contra Gentes.

Ans.

ANSWER.

Here M. Flood you flinch, for (*qui agit in generalibus agit dolose*) he who pleadeth in generalls pleadeth deceitfully: If you will speake *ad rem*, you must vrge particulars, not onely the thinges themselues but most principally the end and circumstance of the miracles; to wit, that they were done for to confirme those questions which are now controuerted betwixt you and vs: No doubt, but that both *Theodoret* and *Chrysostome* do relate miracles for the same end for which they were; to wit, for the prooffe and confirmation of *Christianitie*; that is, faith in *Iesus Christ* and obedience to his lawes; not any immoderate honouring or superstitious inuocation of Saints, or adoration of their relikes: that is your inference only &c. See them.

Do you thinke Sir, that the Church of England is so ignorant, as not to acknowledge that the infinite wisdom of God, is not tied to any of his creatures, but that he may worke miracles when hee shall please, and by whom, and what he shall please? *Apud eum non est impossibile omne verbum*; no word, no thing is impossible with him. Luk. i. 37. It resteth you to prooue those miracles related by *Theodoret* (who I doubt not, ouer-reacht in some) and those expressely set downe by *Chrysostome*, were they expressely for this end, to proue adoration of *reliques*, and inuocation of Saints. What if you can prooue out of *Theodoret* that the miracles were done by intercession of Saints, not to Saints? (This I say if *Theodoret* be not corrupted) what will you inferre thereout? not your intended purpose; to binde the present Church to practise the like, vnder iudgement of damnation.

What Si, if miracles be done in any Church will you thereupon inferre, that all circumstances of the said miracles, are to be admitted; that all rites, and customes, all lawes and doctrines, of such Churches, are to bee al-

Churches particular haue
erred.

lowed and approued? beware what you doe.

Ioh. 5.

In the Iewish Synagogue, euen in Christs time, was there not a pond, at which by an ordinarie course admirable cures were effected? will you thereout inferre that all rites, and worships vsed at the same season, in that Church were approueable, and allowed? you cannot doe it iustly.

Againe, what say you now to the Greeke Church? especially, that of the *Musconites*? wherein their Demigod Saint *Nicholas* worketh so many miracles? Will you deny them? you cannot, standing in your owne principles; will you thereupon haue all their rites, ceremonies, decrees, and dogmaticall doctrines approued? beware what you do: you cannot be so ignorant, as not to know, that the same Churches and Bishops thereof, in which these miracles are done, detest your Church of *Rome* and the Latine faith, euen as they detest the Deuill himselfe. Call to minde what miracles are recounted (with as great credit as any of yours) to haue beene done in the Greeke Church euen when she was at oddes with your Romane darling, and would by no meanes acknowledge subiection to the same?

Cap. 9.

Read Saint *Luke* and there you shall finde one doing miracles in the name of Iesus; who, notwithstanding adhered not to Iesus.

Bede. lib. 3. hist.
cap. 25.

Thinke of that which venerable *Bede* approuingly relateth, when the *Britons* in the controuerlie of Easter opposed against *Augustine*, the authoritie of their Father *Columba*; whose power was great in working miracles. Doth not *Wulfred* reply to this effect, For as much as concerneth your Father *Columba*, and his Disciples, whose holinesse you professe to imitate, and to follow his rules and precepts, confirmed from God by wonders; I may answer thus; that at the last day, many who shall say vnto him, Lord haue we not prophesied in thy name, and cast out Deuills and done many wonders? he shall say vnto them, depart from me yee workers of

Luc. 7.

of iniquitie I know you not. By which it is euident in this your *Wilfrids* iudgement, with *Augustine*, and *Bede*; that though miracles be done by any Church or Bishop, that thereupon may not bee inferred a iustifying of all such practises and customes as may be vsed and allowed in such a Church or congregation. God (sir) is able to distinguish the *siluer* from the *drosse*, & doth not alwaies for a small intermixture of drosse reiect the siluer, but is pleased to passe by some errors for ends best knowne to his infinite wisdom. You cannot but haue heard, or read when a certaine lew desired to bee baptized by a *Nonatian* Bishop, how presently vpon the instant of baptizing, all the water vanished away: This was not done to confirme any iot of *nonatianisme*; but, whereas the lew had beene baptized before, as was afterwarde known; God would not haue his Sacrament of baptisme, though ministred by an Heretike, to bee prophaned by damnable iteration of the same.

The Councell
of Cabilon. can.
vlt. condem-
neth the cu-
stome of wo-
men singing
in Churches
apud Eppene. lib.
1. digress. cap. 11.
perhaps your
Battel-Pre-
sidents in Suffe-
knew not this
or regarded it
not when they
suffered a wan-
ton Lasse Mi-
stris S. to sing
in their Quire.
Hist. Socrat. lib.
7. cap. 17.

To proceed, I obserue those words of yours speaking of Martyrs, *their temples ouer the whole world, no lesse in the primitive Church then now, were full of tables, and pictures of handes, feete, heads, eyes, and other parts of the body, hung up as tokens of miraculous cures.* Pretermittting that this your fashion came, not by any imitation from the Iewish Church, but from the heathens; brought first into *Italie* by *Hercules*, as *Polydore* relateth out of *Macrobius*.

Polydore. lib. 2. de
Iuuent. cap. 23.

I doe obserue two vanities in you: First, *whereas you say that your Temples now are no lesse full of tablets &c. then those of the primitive dayes, you haue committed a grosse error against your owne Church.* For if you looke into the ancient Fathers cited by mee often in this treatise chap: 2. and 8. you shall finde that such an ouer-plus of miracle: in temples in the last age, which is ours, is an euident argument of the Antichristian Sinagogue.

Secondly, I obserue an other vanitie, when you glo-
rie

The lying vanitie of Popish Tablets.

A pretty deuise of a Fryer.

Brother of Baldwine the Ignatian.

rie for the multitude of your tablets of hands &c. Al-
most vaine shift of Antichrists Sinagogue ! dare you
thus bragge in the presence and view of your Aduer-
saries ? doe wee not know sir, that whereas one (if any)
waxen arme, hand, eye, foote, head &c. is hung vp in token
of some pretended cure, that there are *scores*, nay *hun-*
dreds, which hang vp as oblations, and vowes for de-
sired cures, not obtained, but expected and hoped for ?
I conuent your conscience herein, whether this bee not
true: yea it is most certaine, *lippis & conscribis notissimis*.
Which of your Pilgrimes, hauing himselfe, or any of his
friends any disease, or infirmitie, doth not offer vp some
one of those tablets ! and do you vse to take them down
if you heare not of their miraculous curing ? your con-
science and all the world knoweth you doe not. What
maruell then, you haue such multitude of tablets &c.
Be it your priuiledge, among some prodigies you shall
and must haue many lying wonders : And as *Erasmus*
merely twitted your abuses, tell vs not onely of your
cures, but also of your whole multitudes, which vowe
and pilgrime it, without any good at all.

About some 19. yeares since, I tooke ship at *Genoua*
in *Italy*, to passe to *Alicant* in *Spaine* ; the ship was great,
the number of *Passengers* about some 300. when wee
came into the golfe of *Marsiles*, for some 7. or 8. nights
together, through the extremitie of most tempestuous
weather, we were in great danger to haue perished ; but
when the tempest was past, and a great calme expected,
(which the Marriners presaged, by a light vaporious
fire hanging about the toppe of the mast, and it did so
happen) and that the third day after we were becalmed,
A certaine Dominican Fryer a man of great credit in
Spaine ; conferred with the *Captaine* and cheife *Passen-*
gers of the ship about a vowe to be made for our safe ar-
riuall at *Alicant*. It was concluded by all, as with one
voice (though my selfe thought it needlesse as I could
Master

Master *Baldwine* who was then in my company) thus;
 that one by lot should be chosen to goe the pilgrimage
 vowed to the Lady of *Mountserratto*; and that to the
 charges thereof, euery one should contribute a portion
 as he should thinke meete, both for the expences of the
 Pilgrime, and for a great votary candle of waxe there to
 be offered: All was done, wherevpon after some seuen
 or eight daies further wandring vp and downe the gulfe,
 at last we light vpon a small creeke in the Iland of *Maio-*
rica, where our shippe was lodged for some sixe weekes:
 But my selfe, M. *Baldwine*, & diuerse others left the ship
 and on foote passed ouer the Iland to the Citie of *Maio-*
rica, where next morning we tooke bote for *Peninsula* in
Spaine, where wee arriued the next day about three of
 the clocke in the afternoone; the ship remaining still with
 a creeke in her taile, but after some sixe weekes it arriued
 wetherbeaten and much wasted at *Alliscant*. Thus was
 the manner of our vowe made wilily by the *Fryer*, when
 wee were past danger, thus was the manner of deliue-
 rance by our vowe; and I doubt not but that as yet a
 great waxe candle as a monument of the same remaineth
 in the Ladies Chapple at *Montserratto* in *Spaine*; And
 this you may adde, M. *Flud* to make vp your number
 of tokens of miraculous and wonderfull deliueran-
 ces. And here concluding, I tell you that if a Con-
 gregation of your *Cardinals* could resolue (Good
 newes for your order if it had beene accepted) to *Pau-*
lus the 3. that all houses of *Conuentuall* Monkes ought
 to haue beene dissolued, for abuses committed in them,
 then assuredly the Churches reformed haue done sin-
 gularly well, in defacing your Tablers and pictures, the
 rotten remnants of most damnable impiety, consider-
 ing what impious superstitions haue beene cloaked by
 them, and are yet where the light of the Gospell shineth
 not.

After the vowe
 made we wan-
 dered vp and
 downe for di-
 uers daies nei-
 ther master nor
 marriner get-
 ting where we
 were.

Q

M. Flud

M. Flood pag. 148. num. 30.

q. Deminft. 1. de
Ant: cap. 11.
pag. 223.

Of those miracles (I say) M. Robert Abbots ⁹ blusheth not to write, that the primitive practise was superstitious, and those miracles the froth of the ancient Church, of which saith he, the Babilonian Venus was bred, that afterward brake forth into all manner of abominable fornication : Thus they reject the miracles by which Christianitie was bred in mens hearts, many Countreyes converted to Christ, the Church of God enlarged over the earth, which Church they must grant was a Venus, bred of some and froth. What writing is intemperate if this be sober ? What can be blasphemie against the holy Ghost if this be not ? To assigne the miracles, by which the world was made Christian, to the Devil, making him some and froth the seede of Christianitie ?

A N S W E R.

For as much as concerneth your iniurious calumniating M. Abbots that learned Doctour, and now very Reverend Bishop of Salisbury, I nothing doubt, but that hee will out of a Christian magnanimitie *spernere se sperni*. As for his saying, if it be arightly vnderstood, I cannot see but that it is warrantable : He doth not impeach any of the ancient autenticall miracles, for so much as they tend to the prooffe of Christianitie, and glory of Christ; but in these respects, and circumstances, precisely and expressely; either first, for their doubtfullnesse and vncertainty; or secondly, because some immoderate zeale of the vulgar was intermixt therewith; or thirdly, for some indirect consequences, which were superstitiously inferred thereout: The Platonists indeed (as S. Anstien prooueth) gaue not onely a diuine worship to the one chiefe and supreme God, whom they professed to be the cause of all other things; but also they did acknowledge vnder

August. de ciuit.
lib. 8. cap. 14.
c. 26.
Espenc. de Christi-
sti mediatore
cap. 12.

under this God and from this God, certaine degrees of Creatures, which they did worship with a kinde of diuine worship; as those spirituall Creatures and Substances which we call Angells; and also the soules of such their worthies, as were departed from humane conuersation and were assumed into the number of their Gods. Now this *Platonick* doctrine hauing ouer-spread those parts and prouinces where Christianitie first began; The vulgar and vnlearned of such as were conuerted to Christianitie, by reason of their former inueterate customes (agreeing as they thought to truth and reason) were prone and inclinable, to giue a diuine kinde of honour, to such worthy Christians, as being departed out of this mortall life, by so glorious sufferings for the testimonie of Christ, were assumed to the celestiall paradise of his Glorie; In which point if they were somewhat caried astray by humane affection, shall it be counted so heinous an offence to impute the same vnto them? we charge them not with any high point of superstition, but of that which is termed by your gloss

(quando traditioni humana religionis nomen applicatur) when the name of religion is giue to humane tradition, as this their practise, & religious ouerwening of humane creatures, was grounded vpon mans tradition; and that such an ouer-diligence in worshipping of Creatures may be reputed superstition, I inferre out of your Angelicalls doctrine thus. *Also modo potest contingere falsitas in exteriori, ex parte colentis &c.* In another manner (saith he) falsitie (that is of religion) may happen in outward sort, from the part of him who worshippeth, and this especiallie in the common worship, which by the Ministers of the Church is exhibited in the Person of the whole Church: for euen as he should be accounted a falsary, who should propose as from another, those things which were not committed vnto him; euen so, hee incurreth the vice of falsitie, or false dealing, who as on the Churches part, giueth worship to God, against the manner of

Gloss. apud Aquinat. 22 q. 93. art. 1. corp.

Aquin. ibidem.

22 worship

worship appointed of the Church, by diuine authoritie, and accustomed in the Church; whereupon Ambrose saith, he is unworthy, who otherwise celebrateth the myſterie then as Chriſt deliuered; thus Aquinas: out of which diſcourſe, I euidently inferre, that all ſuch manner of worſhip, is to be eſteemed and reputed vicious in the Church, which is not commended to the Church, by diuine authoritie from Chriſt or his Apoſtles, as it is more then aſſured that this will worſhippe of thoſe Chriſtians was not: as neither your Maſſe celebrating (to note this by the way) is any whit agreeing with that which Chriſt deliuered, and therefore therein both in your Aquinas and Saint Ambroſe his iudgement, you doe very unworthily.

Let your maſſe be compared with Chriſts institution and there will bee found no ſhew of paritie betwixt them.

Innoc. Epist.
Decret.

August. lib. 1.
contra Iulian: lib.
1. de p. cat.
mor. & remif.
cap. 20. Cipr. de
lapſis.

Both theſe cuſtomes the Church of Rome doth now Anathematize.

And why I pray you Sir, ſhould you be ſo eager againſt M. Abbots? or ſo nicely ſcrupulous as to be afraid to thinke, that any ſuperſtition might creepe into any of the ancient Churches? In this to preſſe you to the purpoſe; what thinke you of that cuſtome of the Ancients, who out of an opinion of neceſſitie to Saluation, did diſtribute vnto infants inſtantly as they were baptiſed the Sacrament of the Eucharist? Did not Innocentius Pope the head of the Church, decree and command the ſame? did not Saint Auſten approve it? yea this cuſtome did ſo vniuerſallie infect the whole Church that it is yet on foote amongſt the Grecians. Secondly was it not a point of ſuperſtition (I argue to you) for the Ancients, out of an opinion of neceſſitie, to diſtribute to the Laitie the Sacrament in both kinde? you now doe cenſure the ſame as hereticall ſuperſtition; therefore ſtanding within your principles in the Ancients it could be no leſſe then ſuperſtitious folly out of their ignorance. Again, the Ancients allowed and required the Laitie, receiuing the Sacrament of our Lords body, to take the ſame into their hands, but hee who ſhould now require the ſame, ſhould be reputed blaſphemouſly irreligious,

or

or sacrilegious: you know that your Popes haue commanded, that no Lay person presume to touch your *Patines* and *Chalices* with their hands, much lesse the Lords bodie; *Ergo* the Ancient Church was irreligious in so vnreuerent handling and deliuering the Lords bodie, or else you are ouer superstitious in your needlesse, and will-curiositie.

Againe, doth not the Author (*operis imperfecti*) vpon *Mathew* make mention, how certaine superstitious people did carrie peeces of the Gospell about their necks, by the same hoping to be deliuered from dangers, this was tolerated in some priuate Churches.

Further the *Ancients*, yea the *Fathers* of the second Nicene Councell, were in your opinion ouer superstitious, in that they durst not make nor suffer to be made the Pictures of *God the Father*, of the *Deiue*, or the blessed *Trinitie*, yea as *Auentine* reporteth, your *Boniface* the eight, did condemne to the fire as *Anthropomorphites* some for painting the *Trinitie* in the forme of an *ould man*, a *young man*, and a *Doue*. But you haue cast off that feare, for you haue hardly either Church or Chappell, in which some such pictures are not to bee scene and adored.

Againe, did not *S. Paul* himselfe erre in your iudgement, when he charged, that a Widdow should not be admitted, before shee were (60 *annorum*) threescore yeeres ould; and giueth a reason of his command, danger and perill of incontinencie; but your Church is so ouer-prudent aboue and against the Apostle, that shee not onely admits *Widdowes*, but she also receiueth *girlles*, *maides*, yea *corrupt ones* also, after they haue passed fiftene yeeres of age, wherevpon follow those enormous impieties wherewith your Church is repleat euen to the astonishment of the heauens.

Againe, you cannot but grant that a great part, yea the greatest part of your representatiue Church, to wit,

You may read in diuers *cap. de consec.* where your Laikes are inhibited out of feare of Gods heauy iudgment to touch Corporalls, *Patines*, &c.

Author: op: *imperf. hcm 49.* cited by *Aquin.* 22. q. 98. art. 4. *Contra.*

Auent: lib. 7. hist. pag. 462.

1 *Timoth: 5.9.*

the Great Councils of *Basill* and *Constance*, did erre in their very dogmaticall decrees and decretorie procelles; what Sir? might such assemblies so erre, and yet no small errour at least of materiall superstition creepe in to some of the Ancient Churches, before that generall Councils could be assembled, for the clearing and deciding of doubts?

Apoc: 1. & 3.

2 Theff. 2.

Doth not our Sauour in his seauen Epistles sent to the seauen Churches of *Asia* (by which as Antitypes, all future Churches are exprelled, as both the ancient and moderne learned Expositors of the same doe affirme) fore-signifie, the declinations of some particular Churches, which must make way for the generall apostacie and defection; and if, as *S. Paul* the Apostle affirmeth, the *mysterie of iniquitie* did worke in his times, what maruaile if some ages after, some foame and frothe of superstition might grow vpon some particular Churches, by reason of the many mutations, changes of Prelates, which then through persecution hapned? Which foame and froth might afterwards, as a superstitious *speme*, breed your *Babylonian Venus* when the time of the generall apostacie was compleat.

You proceed, and impeach that very learned Doctor, and our Church, that wee blasphemously impute to the Deuill those miracles, by which the world was made Christian. The blasphemie shall be yours *Mr. Flud*, hauing forgotten that, which euery childe amongst vs knoweth, to wit, that the world was conuerted by the word of God powerfully preached; which word conteyneth the doctrine and historie of our Sauour Iesus. You leauing these fountaines of life, and seeking after dry cisterns of humane authoritie and fallible narrations, what doe you else, then blaspheme? As *Iohannes de Parma* brought in a new *Euangile*, called by your Predecessours (*Euangelium æternum*) the euerlasting Gospell, which was no other than *Abbat Ioachims* dreaming dorages; so

now

Eymeric. direct.
Inquist. 2. part.
9. 9.
Johannes de S.
Audemaro his
Gospell.

now *Iohannes de S^r Audemare*, will tell vs of a new *Euan-*
gile, by which the world was conuerted; which is no o-
ther then a packe of humane inuentions (for most part)
and fallible narrations cashired by many of their owne
ingenuous and moderate Papists.

CHAP. VII.

Wherein is examined M^r. F L V D S
fourth Reason.

M^r. F L V D, pag. 148. num. 31.

THE fourth reason is the impietie of this deuise, which I
touched before. For this conceit doth much impaire both
the loue of God in his seruants, and his feare in his enemies,
seeing neither the one may expect from him miraculous helps,
nor the other dread extraordinarie punishments: The Deuill
only in this Age must rule the roste, and be thought the Au-
thor of all wonders. If God, when Heretikes blaspheme his
Mother, and play with her nose, strike their tongues out of
their heads, and their best noses from their faces, heresie tea-
cheth them to turne their hearts, that want tongues, and their
faces without noses against heauen, and call the Authour of
that miracle Deuill. So that if Atheists can keep themselves
freinds with the Deuill, they need not by this doctrine greatly
feare Gods miraculous power.

ANSWER.

In this reasonlesse reason, M^r. *Flud* taxeth our
Church with impietie, for attributing the prodigies of
their Synagogue to Satan. who would thinke then that
this *Sophy* in this his reason should incurre grosse impie-
ties? His prooffe that we commit impietie, hee frameth
thus; Because our imputing their prodigies to Satan
doth

doth impaire Gods loue in his seruants, and feare in his enemies; doth make his prouidence to be defectiue, hat neither one may expect miraculous helps, nor the other dread extraordinarie punishments; this is the substance of his triuiall prooffe: which ended, hee runnes round and round about with his elegant skirmishes, hurting not so much as any mans nose, but shewing the idleneesse of his owne heart in so triuiall a pen.

He objects impietie to vs, but I aduise him to looke vnto it that his proofes against vs fall not out to be blasphemous impieties. for

Mr Fleds first
point of blas-
phemie.

Exod 31.

First, is it not a point of high tempting impietie, to binde the hands of God to the ordinarie acting of miraculous helps, and sending extraordinarie punishments; or else his prouidence must be thought defectiue, and the loue or feare of his seruants impaired? I thinke Sir, the holy Scriptures, which are (*ratio omnis veritatis*) the ground of all truth; and the Ancient Fathers doe teach it to be a point of tempting infidelitie, for any man to expect, as a necessarie office of Gods prouidence, miraculous helps or punishments? What was the Israelites sinne in the desert? was it not a murmuring for Gods ordinarie prouidence towards them, wherewith they were not contented, and their earnest crauing and expecting some miraculous helps? which their crauing and expecting, the holy Scriptures terme *lust and concupiscence*, but your Ignatian Diuinitie, *Christian loue*. This their lustfull desire God did heare, and granted their requests, hee sent them *water out of the rocke*, *Quails in great plenty*; but what followed, (*dum adhuc esce.*) *whilst the meat was in their mouthes, the wrath of God fell upon them, and the cheife of them were consumed*: so is God pleased with such as are eager after miraculous helps.

Dan: 3.16.17.

Those blessed Martyrs of God cast into the fiery fornace, were not acquainted with your Ignatian Diuinitie, but the Tyrant was, who iumping in your doctrine, said thus,

thus, *Who is God, that shall be able to deliuer you out of my hands?* But those blessed seruants replied not saying, we must expect some miraculous deliuerance from our God, or else his prouidence is defectiue, and our loue will bee impaired towards him; but thus, (*Non oportet nos &c.*) *We may not answer thee in this point, Behold our God whom we worship is able to deliuer vs out of the fornace of fire, and out of thy hands O King, but if he will not, be it knowne to thee, O King, that wee worship not thy Gods, neither doe wee adore the Golden Statue thou hast erected.* Doth this their answer sort with your Diuinitie? no God wot. Many like instances out of holy writ might be produced, but I am more then assured that you cannot iustly produce the example of any one Saint, who would haue thought Gods prouidence defectiue, or that his loue to God ought iustly to be impaired, if in time and occasion of great dangers, God should not send him some miraculous helpe. I goe on with your impieties.

As we are to pray that wee be not led into temptation, so the sin of Achan and others may teach vs that we ought not to tempt God. *Ua. 7.* It is the deuills Diuinitie to tempt God. *Matth. 4.*

Secondly, is it not a point of impierie, for a sinfull wretch to reprove that manner of prouidence, which God hath prescribed for himselfe toward his Church, after the planting of the same? Now if we aske the Ancient Fathers, and the Scriptures, they will tell vs that after the planting of the Church, and establishing the Gospell (which I hope is accomplished before these times) the ordinarie vse of miracles should cease. Heare *S. Austen* for this purpose most excellently; *Since the Catholike Church hath been diffused over the whole world, neither are those miraculous things, permitted to endure vntill our times, lest the mind should alwaies seeke visible things, & by the custome of them, mankind should waxe cold, at the new appearance whereof, it was all on fire.* thus he. So that you *Mr. Flud*, requiring miracles now in thesetimes as necessarie (to auoyde defect in Gods prouidence) to conserue loue & feare in mens hearts, seem to be one of those prodigious ones, which *S. Austen* twitteth, who will

Second blasphemie of *Mr. Flud.*

August. de vera Relig. cap. 25.
Gregor. hom 29. in Enang.
Chrysost. Alij.

Lib. 22. de Cui. not beleene, credente mundo, the whole world beleenuing. Like
8. to what I haue cited out of S. Austen, you may finde in

Gregor. apud Gregorie, Chrysostome, Aquinas, others. yea your ^d Bellar.
Pater in 2. mine laying his cheifest foundation for his Note of his
ad Thessal. 2. & Church by miracles, affirmeth thus directly, *Miracula*
lib. 27 mora. 11. *(sunt necessaria ad nouam fidem vel extraordinariam missionē*
d Bellar de notis *persuadendam. Miracles are necessarie to perswade a new*
Eccles. cap. 14. *faith, or an extraordinarie Mission.* If this Bellarminian
Note 11. foundation be true, take you heed lest your ouer eager

contention for your miracles, put this perswasion in your
Readers minde, that you perswade necessitie of mira-
cle, because your Faith is new and your Mission extra-
ordinarie, out of order. Which conceit (I ingenuously
confesse) the very reading of this your reason at first
glimple did put into my minde, whilest I was yours, and
wholly yours in my ignorance.

Mr. Fluds hird
blasphemie:

Temptation
tryeth and exa-
mine h^a Chri-
stian B^{is}h^{op} hom.
Call to minde
the p^{er}actise of
Dauid in the
dun. Job vpon
the dunghill.
Ioseph in prison.
Dauid, Jeremi-
Isa, &c. none
of them chal-
lenged as a ne-
cessarie point
of Gods helpe
miraculous de-
liuerances.
Apoc. 13. 10.

Thirdly, is it not a point of highest impietie, to giue
by so pretended an occasion inducements for Christians
to fall into despaire euen then, whenas most speciall cō-
forts shall be most needful? Now that this your doctrine
so doth, I make it thus manifest. This your doctrine
doth require, yea challenge from God, if hee will not
haue his prouidence reputed defectiue. then to send
greatest miraculous deliuerances to his freinds, and se-
uerel extraordinarie punishments to his enemies, in the
time of Antichrist, and euen when he shall be in his grea-
test ruffe. Whereas the holy Scriptures in that time doe
especially require from the seruants of Christ (*fidem &*
patientiam) *faith and patience. Hic est fides &c. Here*
(saith the booke of Reuelation pointing at the dayes of
Antichrist) *is the faith and patience of the Saints*, that is,
in these times, their faith and patience is tryed and exer-
cised. Here they must not glory in the faith of miracles,
but in the faith of expectation and hope. Here they
must not looke for present miraculous helps, but with
patience beare whatsoever that cruell Tyrant shall im-
pose

pose vpon them. Doth not Gregorie the Great say, that in those times *etiam tortores ipsorum Sanctorum Martyrum tunc prodigia & signa facturos*. Yea (saith he) the executioners and tormenters of the holy Martyrs shall doe prodigies and signes. How? euen in the very sight and presence of the tormented. But we stand not vpon Gregories authoritie, but we produce vnto you, that of our Sauour himselte, that in the daies of Antichrist, the false Prophets shall doe so many signes and wonders, that if it were possible the very elect (that is, all the elect, both learned and vnlearned, high and low, simple and prudent) should be in danger to be seduced and drawne away by them. We produce that of the Apostle, that the coming of Antichrist shall be with all power, and signes, and lying wonders. We point you to the Reuelation, where Antichrist and his false Prophets, are described to doe so many signes, prodigies and wonders, that thereby the whole earth shall admire after the beast &c. This being the case of those times according to the tenent of sacred Scriptures, and ioynnt consent of Ancient Fathers, how blasphemous is Mr. Flods Diuinitie to perswade Christians in the time of Antichrists ruffe (before his destruction by the breath of Christs mouth) to looke for many miraculous helps and deliuerances? Yea, how blasphemous is his impure mouth, who as it were in expresse termes to confront against Christ, yea and to glue &c. to the sacred Scriptures, he dareth thus to write, that Antichrist and his, shall doe no other then a few toys, and trifles which God shall permit him to doe to try the constancie of his faithfull. And so let this be your fifth blasphemie (that so you may haue aboue a messe in the first seruice) to wit, that for so much as lyeth in you, you make way for Antichrist, and are one of his *Iohn Precursors*. For what doe you els'e then make way for Antichrist, by taking away one of his cheifest markes and Characters, by which hee is to bee knowne according to the expresse tenent of

Greg: lib. 32.
Mor. cap 12. related appro-
vingly by Bull:
lib. 3 de Pont.
cap. 15.

Math: 24.

2 Thessal: 2.

Apoc: 13. 12.
13. 14.

Mr. Flods 4.
blasphemie.

Flod pag. 157.
numi 30.

Mr. Flods fifth
blasphemie.

Scriptures, and sense of all the Ancient Church? And if the true Christians should (when Antichrist shall bee in his glory) haue power to oppose miracle against miracle, so that for number and greatnesse of miracles they might contend with Antichrist, and his false Prophets, as *Moses* did with the Egyptian Magicians: if this shall be so Sir, then I beseech you what great danger should the Elect be in, to be seduced by his signes, prodigies and lying wonders? in as much danger surely as *Moses* and the *Israelites* were, when his Serpent deuoured the Serpents of the Magicians; or when he did such prodigies, that the very Magicians themselves confessed the finger of God to be with *Moses* against them. But leauing these impieties, iustly retorted vpon your owne Fatherhood, let vs trace you in your elegant footsteps.

How idle is that you adde, that if this be so, then the *Deuill* shall rule all the rest: Not so good Sir, for although *S. Paul* say, Antichrists comming shall be *in omni potentia, in all power*, his meaning is not, that God shall leaue to haue a carefull prouidence ouer his Elect. He granted and permitted power to Satan ouer and against *Job*. Hee graunted to *Antiochus*, ouer and against the Church of the Iewes; yet the *Deuill* did not rule the roste in those times. Thinke of those, and take them for resemblances of the powerfull times of Antichrist; who was powerfully, and aboue measure to vex the bodies of Gods seruants; but God shall so inwardly illustrate with faith and patience, the hearts of his said seruants, that they shall not be daunted with all the fiery darts of Antichrist, & his. *Non collidentur quia Dominus supponit manum, they shall not be broken for God will beare them up.* To proceed. It may seeme lost labour to answer your brauing eloquence, when you go on thus; *If God when Heretikes b'aspheme his mother &c.* If you vnderstand Sir, that the Reformed Churches doe approue any to blasphem the euer-blessed Virgin *Marie*, the mother of our

our Lord Iesus, your calumination is most impudent: for my part I know none such, should I know them I would excommunicate their communion; and (to confesse ingenuously the inward of my Soule) I little regard any of those fonde Disciplinarians, who speake coidly of her, or of her due blessed praises. Sir, you may vnderstand, that the *Orthodoxe* of the Church of *England*, doe with honourable remembrance make mention of her in their publike assemblies, as desirous to be accounted children of those generations, which (according to her owne glorious propheticie) were to call her *Blessed*. We adore only (to speake with ancient *Epiphanius*) the Father, Son, and Holy Ghost, *est tamen in honore apud nos Maria, Notwithstanding Mary in honour with vs*. We are not ignorant that it is (*maximum scelus honorẽ Creatoris impendere Creatura*) the greatest wickedness, to giue the honour of the Creator to the Creature: wee therefore dare not adore her with diuine worship, neither dare wee associate her as a secundarie Mediatrix with her sonne, in the worke of our redemption; but wee place and honour her as amongst the redeemed ones: amongst them; and aboue all them calling her blessed, for those great things, which the Lord respecting her lowlinesse or humilitie hath done vnto her; and for this both the lippes and heart of my house shall euer call her blessed.

The most holy Mother of Christ alwaies to be blessed by vs and all Generations.

Luc. 1. 48.
Epiph. heres. 79.
contra Collatid.

But if you make vs to blaspheme the mother of Christ, because we permit, yea allow, yea in some cases command, the wooden Images or statues of her which you set vp and abominably adore, to be defaced, and remoued; we cannot but maruell at your impudency. Do not you rather blaspheme, who after the corporall assumption of her, beleeued in your Church, doe yet *Iuno* or *Pallas*-like furnish her with many wodden noses ypon earth? and those to furious ones as she doth strike out and off, both tongues and noses of those, who dare but play with them: What is blasphemie if this bee not? What is religion if

*Adrian. quod-
libet. 3. pag. 63.*

our defacing of such idolatrous *puppets* be not? Sir, wee deny not, but that the blessed Virgin Maries pictures may according to the truth of historie bee drawne and kept with a ciuill due respect and vse, but such as are adored by you wereiect as Idolls, and wee deface them, as being subiects whereon the mightie maiestie of God is blasphemed, and the reuerence of his mother dishonored. Durst your *Adrian* Pope command, that your sacrament-god, should be rather cast into the priuie then suffered to fall into the hands of Heretikes who would abuse the God; why then, may not lawfull authoritie command such Statues or Images to bee defaced or remooued, by which the infinite maiestie of God is blasphemed, and the reuerence of his blessed mother dishonored? You sir, that are so grand a Theologue, and dare grauely in writing cal the *wooden noses* of *Schem, Hall, &c.* the *noses* of the euer blessed Virgin, looke you to your blasphemie, for what you speake so grauely, your blinde Obedients belecue grossely, to wit, that the euer blessed Virgin Monster-like hath many noses, one at *Sichem*, another at *Hall &c.* but leauing you to the meditation and adoration of them; for your paynes in this your discourse, we will leaue you the nose of *Iohn Swickius & Risselman* his tongue (if you can tell where they are) as fit to make relikes of as many, which you worshipping and adore.

I fit *M. Floods*
tale with ano-
ther out of
Spec. verbo Ima
go ex 7. when
two Souldiers
were strangely

But if *Swickius* had his nose whist off and *Risselman* his tongue stroke out, what else may we therein obserue, but first, Gods iust iudgement in suffering you to be deluded by some miracles and signes of the beast? Secondly, to haue the faith of his seruants to be tried? and also such wicked laddes as you describe those to haue beene, to haue their iust *guerdon and reward*, not so much for their blasphemies as for their other sinnes; And yet for my part I cannot but thinke, that those lewd Souldiers did exceede in their sacrilegious insultations (as being perhaps

perhaps indued with some disciplinarian Spirit) euen against the Person of the blessed virgin her selfe. Howsoeuer it happened it maketh nothing for you against vs, we do not allow any so to doe in your Churches, and kingdomes where such idolatrie by authority is allowed and commanded. But shew vs M. Flood, where any one of our Churches remouing & defacing your Idol's, by the command of authoritie hath sustained any hurt? so much as a fingers ach; but I put you in minde in my Motiues, how it fared with some of your Worke-men at Down, who being appointed to trimme vp and remoue a certaine Statue &c. were very strangely smit from heauen? *tormenta paucorum exempla sint omnium.* Yea ancient Gregorie relateth, how prodigiouſlie some were punished with death, who being by papall authoritie commanded, digged vp bones of Saints (which slept in rest) that they might be worshipped with your superstitious manner of translation and adoring.

punished for
casting a stone
at an Image
and striking of
Christs arme, at
which blowe
bloud emaned
and the virgins
picture fild it
selfe in peeces
and rent her
stony garments
for horreur of
the fact. *Vine.
Belluac. lib. 7.
cap. 110.
Motiues pag 79
Gregor. 3. lib.
ep 30.*

M. Flood pag. 149. num. 31.

Our Adversaries themselves, namely M. Crashaw^t doe confess, that such is the Atheisme and prophaneſſe of men, that neuer since the planting of the Gospell miracles were more needfull, might they be expected. Why may they not be expected if they bee so needfull? Is Gods power or his loue lesse to mankinde since Luthers preaching? If his providence neuer faileth his children in so weightie affaire as marriage, as the same M. Crashaw^u saith, why should they thinke, the same defect in working miracles, so necessary to maintaine his religion, against prophaneſſe? why should God be bound, under paine of being thought Antichrist, not to worke miracles?

Jesus Chos-
pell.
Life of Gale-
acius cap. 21.

ANSWER.

ANSWER.

Math. 24. 12.
Luc. 18. 8.

What *M. Crasshaw* may write in this particular we cannot but approue, seeing that it is agreeing to that propheticall saying of our Sauour speaking of the later times which are these; *That charitie should waxe cold, iniquitie abound, and faith should be so scarce that the Sonne of man comming should hardly find any upon earth*: Whereout, although human reason would inferre as you do concerning miracles, yet seeing it hath not pleased his infinite Wisedome so to determine, we wretched wormes who are not of his Councell, dare not presume to thinke to the contrarie. We leaue that to your presumptuous *Red-hats* and their *Grandfire*, who not content to bee of the Lords-councell will challenge to haue vpon earth the same *Censistorie* with him, yea and by *dispensings*, *additions* and *diminutions* to amend what in his Lawes may be thought defectiue and amisse.

Ciprian. lib. de lapsis, Saluian. lib. de prosid. Euseb. hist. lib. 8. cap. 1.

Ciprian.

And if you looke backe into former ages you shall finde, how not long after the planting of the Gospell, the whole Christian world was most extreamely corrupt, as Saint *Ciprian*, *Saluianus*, and *Eusebius* do deliuer. And yet the Fathers of those times did not expect, that God by extraordinarie miraculous punishments, should reforme the same: *They iudge rather how God (celestis censura iacentem fidem, & pene dormientem erexit) by a heauenly censure, did awake the faith lulled and almost asleepe*; which heauenly censure they interpret to bee those tragicall persecutions, which *Diocletian*, *Decius*, and others raised in the Church. Againe, when at aftertimes in your Church, the same was welny ouerwhelmed with monstrous impieties, did God send miraculous helpes, prodigies &c. no, he sent amongst you the Spirit of schisme, and diuision, as the many schismes in your Church can witnesse: He sent amongst you, the *Barbarian* sworde, which

which well-nigh deuoured you : He sent among you, a dreadfull Spirit of dissention, betwixt Popes, and Emperours ; Papalls, and Imperials ; Guelphes and Gibelines ; Sinod, and Sinod ; Conncells, and Conncells ; so hee tamed your impieties. And surely, if prodigies and punishments may be thought necessarie, where may they bee thought more needfully to fall then vpon your *Papall Caucasus* and purpured *Olimpus* ? The scarlet Fathers whereof, doe so exceede in those sinnes, which crie *vengeance from heauen*, that no tong can be able to expresse them : which one of your great Clerkes and learned Cardinalls seriously considering brake foorth into that dreadfull speech, that *the Church was come to that passe, that it seemed worthy to bee ruled only by Reprobates*. The like sayings full of dread I haue heard from others, lamenting the most lamentable condition of the *Romane Helten*.

Your learned *Nonius hinc* describeth well the present State of the Papacie.

Sir, if you will consider how your man of sinne, hath beene the cheifest source and cause, from whom all tragicall calamities haue light vpon the Church, you might easily iudge, that if Gods prouidence doe require extraordinary miraculous punishments for the reuenging of sinne, they should be thought worthily to begin from the *heads of your house*.

What hath diuided the East Churches from the west ? the South from the West ? but that most ambitious supremacie of your Popes, and the necessarie dependency from them ?

Who is that wicked (*Paterfamilias*) *Master of the Fa-* Luc. 12. 45.
milie, whereof our Sauour speaketh and threatneth to put his portion with the Hypocrites, but your holy Father of *Rome* who for the establisshing of his *dictates* like *Romes ambitious corrupti-*
a Iouian Dictatour, hath smitten with his thunderbolt of excommunications and Anathemes, at one time or other most of the *Orthodoxe Churches* of the world ?

Who but your holy Father, hath ruinated the *Em-*
S pires

MENARDVS
Prince of Tirol
was wont to
call the Popes,
effeminate An-
tichrists and
prodigious Eu-
nuchs. *Auent.*
lib. 7. bish Boier.
pag. 444.

Bell. lib. 3. de
Pont. cap. 15.
This agreeth
to that of Saint
Ambrose Anti-
christ shall re-
store the Ro-
mane libertie
vnder his owne
name *Ambros.*
in epist. ad Thef.

pires both of East and West? and instead thereof, hath reared an effeminate Papacie? By his meanes haue the proud Solimans entred into the East Empire; yea and your Holies deuiding of the west Empire, hath made way for the said Turkes to ruinate *Hungarie, Transiluania,* and to plucke the feathers off from the *German Eagle.* What is he, who hath set Christian Princes so together that they haue not been able to withstand the common enemy? and who is hee who yet shall bee Authour of greater commotions, by which the Tyrant of the East (if God defend not) shall haue a gappe made him to ouer-runne the remainder of Christendome? Is not this he, your Pope? Oh that Christian Princes, would open their eyes! O that they would brandish their swordes, to abate the Pride of this *Capitoline Ioue*, and bring him into order! This and no other is the last of the Romane Emperours; Heare how *Bellarmino* to his owne confu- sion hitteth the marke; *Erit Antichristus supremum & vltimum caput Impiorum, & est vltimus Rex qui imperium Romanum tenebit tamen sine nomine Imperatoris; Antichrist* shall be the cheifest and last head of the impious, hee is the last King who shall hold the Romane Empire but without the name of Emperour. Thus he most truely; but of this elsewhere. Happy, yea thrice-happy then are such Prin- ces into whose hearts God shall put to make this whore desolate, and to consume her flesh with fire; For till shee be ruined, the myserie of iniquitie will be still on foote, and thereby consequently an infinitie of all manner of miseries will ouerwhelme the Christian world.

Againe, who but your Pope hath cut in sunder the very heart strings of the Church? who hath ruined the Prelacies and Clergies? Surely his diuiding of Bi- shopprickes, Archbishopprickes; his granting *commendaes*; his desolating of Parish churches; his appropriating & appropriating of Churches *tithes*: what hath it wrought, but the ruine of the Church in very many? and this hee did,

did, to cherish the *locusts* of *Monkes, Fryers, and Nunnes*, fit manacles for his owne turne. It is imputed to King Henry the 8. the granting of *Parsonages* and impropriations to the Laity; it cannot be denied but hee did so; but who led him the dance? who else but your Holy-one who had taken before from the ordinary *Pastors* and *Curates*, the principall *Tithes* bestowing the same vpon his *Abbey-locusts*; and had reserued the other for such as did attend the Cure; but it was not so *ab initio*; it was brought in by the man of sinne, and is now held on foot by men of sinne, who sacrilegiously keep the Churches tithes to the eternall perdition of their owne Soules, and the ruine of their *Posteritie*; my heartie prayer shall ever be, that such impropriations may be to the vniust vsurpers of them, as thornes in their sides to compell them to restitution, or else as cankers in their wealths to consume the same.

How pernicious to the Church Popes haue been asked Pelagius in *Planct. lib. 2.*

There are M. Flood wellny innumerable other instances, by which the Atheisticall impieties of your Popes and Romanists might be discouered; and yet God hath not often auenged them by miraculous punishments; you can easily call to minde what manner of prodigy was in the iudgement of your Ignatian Society that holy one *Sixtus* the 5. but I pretermit to speake of him; or those prodigious impieties, which your society objects against him; by that which I haue said the iudicious Reader may obserue, how idle that inference of yours is, when you thus write; *Is Gods power or his loue lesse towards mankinde since Luthers preaching?* this your (is) is so idle, that it is fit for you to put againe vp into your budget and reserue it for your blinde Obedients at Saint Omers. I say before that God had not often nor ordinarily auenged your holy Sires impieties, yet it cannot be denied, but that God hath sometimes auenged them with his furious rodde. I could out of your owne Authors, put you in minde of disastrous ends of some of

Bellarmino said of him that *sine penitentia descendit in infernum*: he dying without repentance went into hell: such is the end of all their sons of perdition: I defend not *Sixtus* yet I durst to vnder- take to shew that all things considered hee was better then a hundreth of other their Popes.

Genebra. Plat.
Baron.

your Popes your *Bonifacies*, your *Benedicts*, your *Siluesters*, *Anastases*, *Iulius*, *Alexanders*, *Sabinian*, *Iohns*, *Pauls*, and your *Gregories* and a famous *Peter Aloisius* sonne of *Paul* the 3. was met withall.

Glaber. lib. 2. lib.
cap. 4.

The temple of
S. Idoc with the
sacred things
in it were quite
burnt. *Aun.*
lib 7. lib.

p. 8. 495.

What thinke you of that prodigie from heauen which *Glaber* relateth thus in effect; one *Fulco* an Earle of *Gaunt*, had built a Church, for the sacring of which there must be sent (belike no Bishop of *France* was holy inough) a speciall Legate *à latere* from your Pope *Iohn* of that time: what followed? he came, hee consecrated the same; which done instantly (the day hauing beene very faire and bright-shining before) there arose such a tempest, as though heauen and earth would haue rent in sunder by which your new sacred Church was ouerturned, and by the *Deuills* ministry execrated, defaced.

Gregor. epist 30.
lib. 3. mention-
ed about.

You cannot
but haue heard
how a late Pa-
pist Monarch
was consumed
to death with
lyce, a iust guerdon
either for
his lury, or
his iury against
Gods Saints
you know
whom I mean
a Grand friend
of yours and
the tale is true.

Call to minde, what prodigious punishments hap-
pened to those who by commande of your Popes and
Prelates did dig about the body of *S. Laurence*; as like-
wise to those, who out of superstitious purpose, did dig
about some Saints bodies in *Saint Pauls Church*; with-
out the *Citie of Rome*; felt they not Gods reuengfull
hand, smiting them with suddaine death? Thinke of
that iudgement, which happened to the workemen at
Doway when vpon command they were to remoue one
of our *Dioyses* made of stone, I haue related the same in
my *Motiuies*.

And concerning the endes of some of your late
Cheeftraines, I thinke you shall not haue any cause to re-
ioyce either in *Allens* end, *Parsons*, *Sanders*, *Garnett*, or
Holts, with some other such like; but inough of this
kinde. And so here I would end with a scorne to all
the rest which followeth in this diuision sauing that you
prouoke me iustly by your gybing at *Matter Crasshaw*
for affirming truly that God is neuer wanting to his
seruants in the affaire of marriage; and further by your
reproachfull scorning, that famous *Galeacius*, for his
keeping

keeping of two made seruants in his house, for his daily attendance, whereof you affirme, that it is one of the greatest miracles, which our Gospell did euer beget, that Galileanus should keepe such flaxe in his house, and conuerse so many yeeres together domestically with them, and yet abstaine from scorching of them. Wherein I first taxe that your rash iudgement, you hauing forgotten that of our Sauiour, *Nolite iudicare & non iudicabimini &c.* Iudge not *Matth: 7. 1.* and yee shall not be iudged. This your headlong censure, putterh me in minde of as wicked a one, which yee vsed against that most Reuerend man and Martyr of God, Bishop *Cranmer*, as if he should haue poysoned himself, and this you say to take away credit from a very credible relation, which is that your cruell fire, could not burne the heart of that blessed man, when it was cast into the same.

*Triumph pag.
141. m. 22.
For his Acts
and Monum:*

Alike you calumniat, when you make Mr. *Mason* a *Falsarie*, as though hee had cited some vnautentike records touching the *Ordinations* of the *Bishops* of the Church of *England*; but Mr. *Flad* I may tell you, that for my satisfaction when I came to the Church of *England*, I saw them by the appointment of the Lord of *Canterburie* his Grace in Mr. *Costines* office neere the D. Commons. Where also of late, certaine of your Priests of the Clink, did diligently view, peruse and consider the same, that so for the time to come, you may (if it please you with your Mr. *Fitzherbert*, Dr. *Smith*, & some others) leaue to harpe any longer of that lying stringe, as though there were no true ordination in the Church of *England*. I dare boldly make profer, to enter into dispute with you or any of your side, and vnder take to shew that the Ordination vsed in the Church of *England* is more Orthodoxe and sound, then the Ordination of your *Popes* themselues in your Roman See is, or hath been of later times; and yet neither will I, nor can I denie but that there is in your Church true Or-

The Ordination of Bishops in the Church of England more Orthodoxe then that of the Popes.

Criminis pessimi? it is rather a prodigie that at *Doway* where Commons are so short, there should be scorching. A greater miracle that at *Rhemes* in the prime planting of your Seminarie there should haue beene any scorching: was there none? Ah miracle of the Ignatian Chaltirie?

It was not a prodigie in *Italie* in *Romulus* his Citie, whenas within lesse then these two decades of yeeres, a dozen and vpwards of faire boyes were found guilty *Criminis pessimi*: but with whom? (oh Miralce) with the purpured Red-hatts. Some two of the boyes, if I misremember not, suffred for their sins and for the sins of the Fathers, but the Purpured ones escaped. Concerning whom, a certaine Father *Confessarie*, (who ingeniously and very dexterously found by confession of the youthes who were their Abusers) spake thus boldly to the Pope (seeming desirous to reforme so abominable abuse) *Padre Santo, è bisogna di cominciare da casa vostra. Holy Father, it is needfull to begin with your owne house.* Which answer vpon further declaration of the mysterie so daunted his Holinesse, that therevpon his tongue was mute from further inueighing against the same, and his hands bound from doing further iustice, and so some of the delinquent boyes were not further looked into, but escaped. Oh Mr. *Flud*, should I adde further to speake of the innumerable Brothell-houses, which you haue in the midst of your Cities in *Rome*, *Venice*, *Naples*, *Millaine*, *Auenion*, &c? If I should adde how your *Scarlet-Ones*, your *Bishops*, *Mountseignours*, do caroeche vp and downe in the open streets and to their Vineyards the Paradises of their pleasures, I should put the Reader to crie out aloud, Miracle vpon miracle, Prodigie vpon prodigie. These, these are those where-
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Epist: Iudæ 11.

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 T very

The *Ignatians* and their Favourites forbear not in particulars and by name to personate, though falsely. We therefore are to be excused if contemning our selves in generalls, do not nominate any in particular.

Popish miracles in *M. Flod* phrase.

Ignatians and *Priesthood*, howsoever most egregiously infected with your superstitions. But not to adde more of this; seeing you idly tell vs of so great a miracle done in our Church in the person of *Galeacius*, give me leaue to tell you truly and to purpose, of some such kinde of miracles done in your Church which you would fasten so willingly vpon vs. You inforce vs *M. Flod* to discover some of your miracles. Are there not great miracles begotten by your *Ignatian Gospell* here in England, that your Priests with iolly Dames should be shut vp in secret places, (I meane such places as your Priests are hid in, whilst the Messenger is searching your houses) and yet there should be no burning, nor scorching of such flaxe? Is it not a great miracle, that your Priests should sit in secret chambers hearing the Confessions of their female Penitents, and yet all be well, no flaxe scorched? Is it not a great miracle, that Priests should whilst their faire *Females* are confessing vpon their knees, behold, looke, meditate, feele with their hands their faire necks; stroke their vermilion cheekes of such their Penitents, should take their hands into theirs and dally with them, and yet be no scorching or burning of such flaxe? Is it not a miracle, that some of your deuored Priests, should desire to behold the length, thicknes &c. of some of their fine Dames feete, and leggs, and yet there be no scorching? Is it not a miracle that your Priests should stand nigh to the bedds of their *Ghostly* children, and &c. and yet there bee no scorching? Is it not a miracle, that a Priest of yours should (others also intend it) in the time of a search, runne into the bed where one of your faire *Females* lay, so to auoyde the search, and yet there be no scorching fire and flaxe being so neere together? Is it not a miracle that some very chiefe *Ignatians* and *Ignatianed* amongst you, should often doe and speake things very vnseemely, and yet they neuer scorch nor burne any of that flaxe wherewith they

they are daily *conuersant*? I could goe on with many like demaunds; but concluding all in one, Is it not a miracle, that so many of your Priests, *Ignatians* and *Adonks* feeding here in England daintily, arrayed gallantly, lodging softly, should bee very domestically and priuily conuersant with Ladies, Dames, Matrones, Maids of all sorts, and yet none of all these be scorched? Surely it is a grand miracle, so accounted of by *Allen, Parsons, Creswell* and others, whom I haue heard glory of the miraculous chastitie of their Priests, attributing the miracle to the bloud of Christ, whereof they daily drinke, which is (say they) (*Vinum germinans Virgines*) wine breeding Virgins. But I dare confidently affirme, both by what I know, and by what I haue most credibly heard, that there are many of these *wine-virgins*, who doe often more or lesse, doe, say, speake and moue vnseemly matters. I appeale to their consciences, whether this that I say to their charge be not true. Zach: 9.17.

Thus in a litle you haue heard of your English Martyrs chastities, but should I passe ouer into your hotter Climates, in steed of miracles we should haue prodigies. What? can you denie but that it is a prodigie, that those Religious ones should not scorch any, who at *Naples, Millayne, Venice*, yea *Rome* doe sometimes, not without conuincence of their Superiours, (who had rather they should doe so then within their Cloysters burne in abominable Sodomie, whereto they are most prone) leaue their habits, and search after *home* or prostituted Courtesans, with them to satisfie their lusts, and so returne to their Arkes againe? Perhaps you will answer, these scorch not but rather returne scorched, whereby they set on fire *nefando igne*, the greatest part of the new growne flawe of their owne cloysters and houses; be it so, for so it is. Tramontane prodigies in M. Floods phrase.

Is it not a prodigie, that in your English Colledges both in *Spain* and *Italy* there should bee such staines
Criminie

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Courts of Prin-
ces: and it is
certaine as the
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tian-Papiſt
cannot certain-
ly be diſcoue-
red but by reſu-
ſing to take the
Sacraments or
derly and ordi-
narily.

very middeſt of Magiſtrates ouerſeeing and indging
them, be mercifully pleaſed to direct and awake thoſe,
whom it moſt concerneth. For ſhould theſe Proteſt-like
Tranſcendents, which now are ſo bold as to runne ouer
all the Predicaments, preuaile, (which God auerte) wee
may expect not *Marian*, but *Neronian* times, fire and
fagot ſhould be our laureall Guerdon. For if now they
neuer ſleep from attempting diſloyall cruelties; we ſhall
be then moſt aſſured to taſte of their fierce immanities,
and yet when their furie is ſpent, and wee chaſtiſed and
corrected, our heauenly and mercifull Father will bee
pleaſed to caſt the rod of his furie into endleſſe puniſh-
ment; graunt reſreſhing here preſent for a time, and af-
ter euerlaſting peace ſhall be reſtored, as I moſt hum-
bly pray and confidently hope.

Mr. F L O D pag: 142. num: 32.

*Were this true, we might pardon the ſame Mr. Craſhawe
e Ieſuits Goſpell, for ſaying that we alwayes paint Chriſt in our Churches as a
pag. 30. 31.*
Childe, but the Virgin is a woman and commanding Mother; that we ſay, that all the miracles be Hers, although he being a childe, could not, or in the preſence of his Mother would not worke miracles. He might adde with as great truth, that we ſay that he dare not, for ſhee being a ſhrew will rappe him on the fingers, did he ſtretch out his hand to doe any miracle before her. But though theſe be ſenſeleſſe ſlanders, yet were your Proteſtant fancie concerning miracles true, the B: Virgin Marie, might ſeeme to haue reaſon, to hold Chriſts hands from doing any miracles, whileſt he is a childe, leſt you make him Antichriſt when he cometh to be a man: Shee is wiſe to worke all the miracles her ſelfe, whom her Sexe may war- rant from being thought the man of ſinne: Yet bleſſed Virgin be not ouer bold with miracles, leſt they giue vs a Pope Marie to be Antichriſt, as they haue done a Pope Ioane.

Anſ.

ANSWER.

I thinke the iudicious Reader hauing perused this your Comedian like vagarie, will not thinke of an *Ignatian Theologue*, but of some *Comicall Poet* lately come from acting in the *Blacke Fryers*.

If Mr. *Crasbawe* (for I haue not his Booke by me) say as you relate him, he is doubtlesse to be vnderstood of such *Tablets*, in which you for most part ioyntly draw Christ with his Mother, hauing him euer in her armes as a little childe: If hee say that you euer paint her as a commanding mother, hee might so say and truly, for your such manner of painting him and her doth put him in minde of the law of nature, which euer commandeth children, especially such young ones, to be obedient to Parents. Also Mr. *Crasbaw* (I doubt not) spake according to the apprehension, which your ordinarie people make of such your manner of painting the mother and the sonne. Againe, hee cannot but haue read, those superstitious and phantastike kinde of meditations, which some of your *Friers &c.* haue made vpon those words of the Euangelist, *Iesus autem descendit in Nazaret, & ibi erat subditus illis. But Iesus went downe with them vnto Nazaret, and there was subiect to them.*

Further, if Mr. *Crasbaw* affirme, that you teach that all the miracles done in your Church are Hers, he meaneth that you call them hers, because obteyned by her mediation and intercession. Wherein he mistaketh you not; for doe not your Diuines teach it, and your Concionists preach it, as an elegant diuine *Scripturarian conceit*, that the Virgin Marye is the same betwixt Christ and his Church, as the necke is betweene the head and the bodie; so that, as no defluence or influence palleth from the head to the bodie, but by the necke; so neither are any graces or spirituall influences granted from Christ

*Orat. Arch.
Patri. in Sess.
10. Con. Later.
sub Leo 1.
Oforius Diez.
Alij.*

Num: 33.

to his Church, but they passe by the hands of his Mothers intercessions : Doth not your practise approue the same? For whensoever any of your Friars, Monks, or Priests doe publickly preach to the people, doe they not alwaies premit (*but pretermitt the Lords prayer*) the *Aue Marie* to the blessed Virgin Marie, thereby to obtaine both present graces for that time, and future graces for the time to come, by her prayers and intercessions? Doe not you say as much but a few lines after? When you making no exception of miracles, doe indefinitely affirme, that *the miracles of your Church are done at her request, but by his* (that is, her Sonnes) power, so that your selfe now affirme, what you reproued in *Mr. Crashawe*.

Dan: 5. 4.

Apoc: 9. 10.

Your other *Comedian-like* arguing in this diuision, fauoureth not a iott of a Diuine; but I must needs tell you; first, that howsoever you paint the *Mother* and her *Sonne*, for so much as you giue to the *Creature*, that which is due to the *Creator*, you commit horrible *Idolatrie* therein. Secondly, your manner of writing is *Pagan-like*, blasphemous, when as you make colours drawne and shadowed in *Tablets*, to be Christ and his Mother, let your sense be what it may be, your manner of phrase is heathenish, fit to lead your blinde Obedients to that horrible superstition which is so frequent in your Temples, to praise, adore and invoke your siluerd and gilded Gods, as *Balthazar* did his *siluer and golden Gods*; and as long as you this doe, it mattereth not three blew points, whether your prodigies be done by such your *Mother*, or her *painted Sonne*, or not, they are euer the lying wonders of Antichrist, and are seducements for that *Idolatrie*, which *S. Iohn* in the Reuelation doth expresse and point at, and doth declare to haue been practised most especially at that time, when the *Great Starre* fell from heauen (which is your Pope) and the Locusts out of the *bottomlesse pit* (which are your Friars

Fryers and Monkes) ouerfwarmed the whole earth :
 for euen at their appearing , and in the time of their
 flourishing , the worshipping of Idolls of Gold and Siluer,
 the workes of mens handes beganne to be most rife in you
 Sinagogue ; then began especially adoration of deuills by
 sorcery ; then followed murders for the maintenance of
 your Popes supremacie ; then were on foote fornications
 and adulteries by reason of your Popes vnnecessary
 and sinfull lawes for his Clergies Celibacy ; then was
 the best reputed religion, when as your lawlesse men of
 sinne (encouraged thereunto by the writings of your
 Mendicants as *Alexander of Hales* , *Aquinas* &c.) did
 robbe the Pastours of their greater riches, by appropriating
 them to the vse of his manicles which now (I will not
 say his manicles but herein his disciples) men of large
 consciences do hold to the ruine and perdition of their
 soules : with which letargie of sacrifice they lye so
 inchaunted that they will not be cured , charme the
 Charmer neuer so wisely ; nay which is more, the poore
 Vicar-Incumbents haue not this fauour from the Impropriatists
 (at the same rents) to farme the parsonage-tithes, as
 Laikes doe.

Saint Iohn in the 9. of his Reuelation pointeth expressly at Popish Idolatrie.

Your conclusion, with a grauitie becomming your leu-
 ity, doth aduise the Picture virgin not to be ouerbold
 with miracles, lest she be reputed a *Pope-Marie Antichrist*,
 as there hath beene a *Pope Ioane Antichrist*. Sir, pardon
 me herein if I say that you seeme like to *Walthams* calfe
 that went nine miles to sucke a cowe, and when hee came
 thither the Cow proued a Bull ; perhaps in your *Caluist*
 meditation you thought for your paines in aduertising
 the *Picture-mother* to haue sucked her dug as your *Fulbert*
 is reported by your *Baronins* to haue done, but you
 are mistaken for you haue light vpon a Bull, which with
 his hornes will shake in peeces the mount of your Holy
 Fathers Supremacie. You were not well aduised M. *Flud*
 to stirre this puddle of *Pope Ioane* , whereout the igno-

miny of your vnerrable See is so liuely discovered.

You, with your *Lipsius* glory for your *Hallsan* and *Sichem* miracles; your *Turjeline* tells vs of the prodigious translation of your *Loretto-house*, from *Bethleem*, by many stoppes and staves of the same by the way: But Sir I (who am none of the Great Clerkes) dare to challenge you or any of yours in this, that standing with in your owne principles (touching the credit of humane history) there is farre more reason for vs, to beleue that there was a Papiſſe *Ioane*, then you should beleue the remouall of the house wherein Christ was nourished in his *infancie*, from *Bethlehem* to *Loretto*, or for you to beleue the miracles reported to haue beene done at *Hall*, or *Sichem*.

What M. *Flood*? shall a historie of Popiſſe-*Ioane* bee carried by your owne Authours for diuers hundreths of yeeres together? shall the same be related without any expresse contradiction of any Historian for those hundreths of yeeres? shall the same be receiued with consent of Peoples and Nations? shall there be publike Monuments thereof in streetes, as at *Rome*? in a glorious Cathedrall Church, as at *Sienna*? where your eyes might haue seene (when you and I trauelled thorough that Citie) amongst the Image ranke of *Popes* the very Femall picture, and portraict of Pope *Ioane*; what? shall all these things be so with much more, and yet the same narration not be true? durst your owne Authors, to the euertlasting ignominy of *Peters See*, haue deuised such a tale? no, no; the veritie of the thing enforced them thereunto; and doubtlesse had not God awaked some of his Seruants to haue reuealed other ignominies of your *Romane Hellen*, this very tale would haue runne on still for currant: For you cannot bee ignorant, how the same tale was not flatly gain-said by any of yours, vntill it was objected to your shame by some of the reformed Churches; then, and not before, did your *Onu-*

The historie of
Pope *Ioane*
breisly exami-
ned, I wish the
Reader if hee
desire fully to
be satisfied in
this tale of
Pope *Ioane* to
read M. *Cookes*
booke written
purposely of
the same sub-
iect.

phrus,

phrins, Baronius and others exercise the very quintessence of their wits, to take credit from the history. Their deniall of the history, resteth vpon some few generall heades of arguments which I with the Readers patience will briefly lay downe and by Gods help fully confute.

Their first head is, because some Authours about those times, and some presently after, haue not related the same, *ergo* it was not so: What an idle *ergo* is this? what reason haue you to thinke, that all *Historians* were so vntender of your *Roman darlings* credit, as to relate such an eternall ignominie of their deare Mother? Let vs argue *à simili* thus? *John Chatle*, as it is presumed by the instigation of some of your Order, attempted the murthering (with stroke of a knife) of King *Henry* the 4. of *France*, how many of your Order, or of your deuout friendes, will bee forward to commend the same to posteritie?

Againe, will all *Iacobine Predicants*, be eager to commend to future ages how a *Iacobine Fryer* did treacherously murther his dread Lord and Soueraigne? Do all your Popish *Historians*, relate the nefand and execrable endes of some of your Popes? as *John* the 12. *Boniface* the 8. *Anastasi*, *Beneact*, *Gregorie* 7. *Sabinian*, *Siluestr* &c. The presumptuous arrogancie of your Pope *Alexander* the 3. who at *Saint Marks Church* doore in *Vnice*, did in the face of the whole Citi tread and trample vpon *Fredericke* the Emperours necke: doe all your *Historians* relate it? the same indeed is reported by some, and it is drawne out in pictures at *Venice* and yet your grand *Baronius* would willingly bring the same into doubt, as hee doth this of Pope *Ioane*. Your *Garner*, *Tesmond*, *Hill*, with other of their complices attempted, the blowing vp by Gunpowder of our dread Soueraigne, his gracions *Queene*, the *Princes*, and *Princesse* of the *board*, together with all the worthies and honours of our *Kingdome*: how many be there trow ye of your Order or

This of *Alexander* and *Frederike* is painted in the Popes vatican Palace in *Rome*.

of your deuoutes, that will commend to posteritie their most hellish attempts ? the procelse made against the Traitors and the iust execution and iudgement of them ?

By infinite like instances which might be produced it may easily appeare how idle the first ground of your arguments is. Some of the Historians *Syn. Chronists* of the same times with your *Ioane*, durst not ; most of them, out of a deare loue to your Darling would not doe it : and it is a petty wonder, that any one (*veridicus*) *Tell-troth* could be found, who had the heart to commit to posteritie, so infamous and prodigious a note of ignominie to your Church : and doubtlesse both loue of truth, and euidence of truth perswaded them to make publike so great a paradoxe as it might then seeme ; and this I hold to be the reason why some of them relate it somewhat frearefully, and some of them would seeme willing to cast some mists of doubt vpon the tale, thereby to salue your vnerrable *Sees* sore and wound, but it may not bee.

Your second generall defence, or head of arguments is ; because, some succeeding Popes, after this supposed *Ioane*, had very hatefull Aduersaries in the Empire ; maruell, that none obiected the same to those Popes. To this I answere, as Grammer Schoole-Boies are wont to doe when their fellowes bout out any stollid and blockish arguments ; *Nunquam tam stolidum argumentum audiui*, I neuer heard a more blockish reason. Sir, those Aduersaries of your Popes, were enemies to their *Persons* not to your *Church* ; In the obiecting of this ignominie, they should haue rather stained their Darling-mother-Church, then the Popes, and haue bewraied their ownenest ; what sir ? did those Aduersaries obiect all other criminous ignominies of precedent Popes such as your selfe cannot denie ? Had your *Ioanes Child* liued whereof she was deliuered processioning to Saint *Iohn*

Lateranes ;

Lateranes; perhaps some might haue obiected to his confusion so spurious a birth? or had your *Ioane* beene mounted to your See from out of some of the great Roman Families; then some one might haue obiected the same to their shame; but as she was deliuered of a spurious childe, so for any thing can be said to the contrarie, she was also a spurious *Ioane* her selfe: so that there was not any of her stocke, which might haue beene twitted with her ignominie; so that the discovering of the same by your owne Historians, should haue brought no greater profit to your Church, then shame, by reuealing their deare Mothers turpitude. Doth not your *Bergomensis* and some others relating the History affirme, that in respect of the most shamefull turpitude of the tale, she was not numbred in the Catalogue of your Popes, as in like sort your famous *Ioannes Parisiensis* saith of *Ciriacus* Pope, and your *Platina*, *Genebrard*, and *Baronius* deliuer of some others, the point is cleare, I go on.

Paris lib. de pont. Papa.
Plat. in vitis Genebrard.
Chronic. Baron. Annals.

A third ground of your defence is the impossibility or vnlikelihood of the tale, why vnlikely? In respect of her wickednesse? not so; for *John* the 23. *Siluester* the 2. *Boniface* the 8. *Alexander* the 6. *John* the 12. *Sergius*, *Sabinian*, with diuers other most wicked Popes (of your owne approuing) for wickednesse of life haue by many degrees surpassed her: Why impossible? In respect of her sexe? Alac good sir, might not she as well liue in the habit of a man vndiscovered, as your *Euphrasina*, *Mariana*, *Melania*, with some others whereof your Legends make mention; being women, liue for many yeares together in Monasteries with your Monkes vndiscovered. Why might not the same happen in the Church of Rome as well as in the Church of Constantinople, as by yours hath been obiected against the same? because they admitted Eunuches to Episcopacy.

How diuers women haue liued as men in the habits of men, See *Raderus in Viridario* l. 1. p. annotat in *Apollinar.*
Epist. Petri Antioch. apud *Baron.*
Ann. 1054.

The likeliest matter to haue discovered her sexe might haue beene want of a beard: but your Church had taken

order for that before, for your Masse-Priests and Monks vsed to be shauen.

Againe, Phylicians will tell you, and that truly, that as there be waies to procure the growing of haire where nature had not determined the same, so likewise there are waies to hinder the growing of haire where nature had otherwise appointed it: whereof your Papiſſe *Ioane* being so singularly instructed in all humane literature could not be ignorant; and it is to be presumed that she hauing reſolued to liue in that sort; shee vsed her most cunning meanes to conceale her sexe, both to auoide punishment due to such dissembling being against the law of God; as also to purchase those honours at which she aimed; and which by her excellent learning she knew she was reputed and reported to haue deserued. Adde to this, that there be women who by nature appeare *Semi-barbata*, *halfe bearded*, vpon whom the Italian prouerbe goeth *Da donna barbata i huomo raso dio mi guarda*, *From a bearded woman, and a shauen man, God deliuer me*. Why might not your *Ioane* be of some such constitution? Why might not she, beardless by nature, liue in *Rome* amongst breadlesse by Arte; as well as some of your mincing women of late yeares, being of the age of thirtie (pretending to be younger) passe the searches at our Portes and liue in *Flanders* in the habit of men? as though they were men amongst bearded men? The case is cleare: some of your Gallant Maides which come to you to be Nunnes, know well how to case themselves in the habit of Gallant youngsters; *Ipsa viderint*, whether any of them did scorch, or bee scorched, as your phrase is against *Galeacius*.

A fourth ground of your reasons, ariseth out of some contrarieties which are in Authours, touching the time of this *Ioanes* sitting. What of this? they are all generally agreed, that she fate betwixt *Leo* the 4. and *Benedict* the 3. the yeere of our Lord 855, or 856, or thereabouts.
Shall

Shall their varietie concerning the time of her Papacy overthrow the truth of the historie? beware of that: For how familiar a thing is it in your Historians and Cronologists, to varie in the setting downe of the order and sitings of your Popes? shall such variance make the matter doubtfull? if so; what then will become of the succession of your Rockes? whereon your Church is builded? What will become of Saint *Peters* being and dying at *Rome*, (whereon your Papall supremacie is founded) concerning which Authours are so diuers and so various? The *Septuaginta-Translatours* Sir, and others, do they not differ in the account of the worlds age some hundreth of yeares? what shall we therefore play the Atheists, and either deny *Moses* credit, or the worldes creation?

Concerning the birth, life, and death of our Sauour, is there no variance in *Authours*? shall wee therefore blaspheme, and call the truth of Christianity in doubt? Touching the death of the euer blessed Virgin *Mary*, is there not great varietie and contrarietie in *Authours*? what shall we therefore say she is not dead? we may not; for then your practise touching her corporall assumption after her death would bee found superstitious.

Thus by the way I haue refuted in a few wordes your groundes for your deniall of Popisse *Ioane*. In the conclusion hereof I will aduertise you, that if you will needs deny the history to take vp (and to content your selfe therewith) that answere, which your *Onuphrius* makes: you haue great reason to listen vnto him (though he be a very fresh writer within lesse then an age) for hee amongst your *Authours* denying this history is the Bell-weather. He thus saith and proueth out of *Luitprandus* (an ancient Historian and an obedient childe of the Church of *Rome*) how that *Iohn* the 8 was a most notorious, luxurious, and impudike Person, who not contenting himselfe like a common Bull to abuse other

Onuph: Annot.
in Plat. in Pap:
Ioh. 8.

Luitprand. Ticin:
lib. 6. cap. 6. 7.

The best popish defence can be made concerning Pope-Ioane.

Auent. hist. lib.
4 pag. 285.

mens wiues, he further kept in his Serralls apart for his lecherous vse, three most impudent Strumpets, *Rainera*, *Anna*, and *Stephana*. (*Onuphrins* guilefully to make his tale seeme more currant calleth one of them *Ioane*) with whom he liued in most detestable sort; in hate whereof, for his effeminatenesse the *Romans* termed him by the name of *Ioane*. And so was the faire childe named and a *Pope-Ioane* deuised. This is your *Onuphrins* coniecture, and the same seemeth more likely, because *Auentine* a no great Fauorite of Popes seemeth so to haue coniectured, saue only that *Auentine* calleth the Strumpet *Theodora*. For my part though I refuse *Auentines* coniectural authoritie herein; as your men doeiect him in a world of his other narrations, yet I aduertise you Master *Floode* to sticke vnto it, for of all your defences it seemeth most likely; and yet I ingenuously confesse I am somewhat doubtfull whether I should so aduise you or not: For in very truth it seemeth more infamous for your Church, to haue had such a *Pope-Iohn* then such a *Pope-Ioane* as the Historians relate. In the first there should haue beene a succession in a Person most abominable; In the other no succession but onely as it were a *See-vacancy*, an *Interregnum*, In the first the keyes of *David*; should haue beene in the handes of a lewd *Beast* and *Monster*; in the other the keyes and all power should for a time haue resided in the Church, for whose vse and good it is, and there should haue beene onely a materiall errour, in the choise of one sexe for another; and that for a short time only: But I will leaue you to your choise betake you to which answere you will: I must see what followeth whether it be as idle as your former, or worse.

Master

Mr. FLVD, pag. 15 o. num. 33.

But is it not a miracle thinke you, that men endew'd with reason, should let such lewd lyes passe to the Print? Doe we neuer paint Christ as perfect man redeeming the world vpon the Crosse, and iudging the same by fire? Are not these pictures frequent in our Churches? And when Christ is presented in the Virgins armes, shee is painted not as a commanding, but as a mother adoring her Sonne, that by her countenance one may see, that whilest her breasts gaue him suck, her heart did offer him the frankincense of prayer, as to her God; doe we not make the miracles of our Church rather his then hers, done at her request, but by his power? which miracles shee doth aske not for her owne honour, but for his, to establish in mens hearts, that faith which doth beleene, that not shee but He is God, and shee only honourable for his sake, and saued by his blood; holy by his grace, glorious by his mercy, powerfull by his hand; why should we not thinke, that she deuill doth hate this faith? How can any Christian thinke, that the Deuills doe miracles to confirme so pious doctrines?

ii Miracula martires faciunt vel potius illis orantibus Deus ut fides illa proficiat qua eos non deos esse nostros, sed vnum Deum nobiscum habere credimus. Aug: lib. 2. de Ciuit: cap. 10.

ANSWER.

Tracing you here Mr. Flud, I might iustly harrow you ouer with a few lines; but your calumniating of our whole Church for the fault of a few (if it were a fault) doth giue me iust occasion to put you in minde of some of your holy Fathers, and your owne calumnious and lying dealings. You demaund thus, Is it not a miracle, that men endew'd with reason, should let such lewd lyes passe to the Print? Soft and faire Sir; If Mr. Crashaw doe so interpret himselfe, as I haue insinuated he may, then there is no lewd lye in his saying, but a loud truth, committed to Print for your confusion. But say it is a mistaking of a priuate man, allowed by some inconsiderate

Breniar: Rom: in
F. B. Cathar.

Breniar: Pij 5.
inssu editum.

Euseb. lib. 7.
cap. 26.

Censour, what of this? will you scoffingly call it a miracle? what a miracle? nay what a prodigie? Nay what prodigies then are daily acted in your Church, not by priuate ones only, but euen by your Vice Gods after consultation had with their *Purpured & Scarlet creatures* in their *Consistorian Synods*? And to touch one of innumerable, what a lewd fable is that of your *S. Catharine*, whom your Holy Ones feigne to haue suffered martyrdome vnder *Maxentius* the Tyrant at Alexandria; whom also you describe to haue confounded by her disputing fiftie Philosophers sent from that Tyrant to convert her? Further that shee converted to the Christian Faith, *Porphirye* Generall Master of the Warre, and *Faustina* the Empresse, with innumerable others; that shee being adiudged to be broken vpon wheelles, by her prayers brake the wheelles in peeces; by which an infinite number of people were conuerted to the Christian faith. These things, with some like, are yet remaining in this your tale; I call it not a tale, because I doe not thinke that the like, or as great, may not haue beene done by some Martyrs, for the confirmation of Christian Religion; but I doe call this a fable, because it is not supported with any sufficient witnesse, and seemeth to haue been scraped (though cunningly) out of her old idle Legend-life and Martyrdome, in which there are so many fooleries, that impudencie it selfe hath beene ashamed of them. None of your *Holy Fathers* as yet haue been able to legitimate the *Childe*; indeed your *Pius 5.* in his castigation of your *Breniarie*, caused *Eusebins* his seuenth booke of his Hiltorie and the 26 chapter to be prefixed before the fable, by which hee would haue fastned the bastard vpon *Eusebins*; but diligent scrutinie being made, it was found that *Eusebins* would none of it, which perhaps is the cause that in your later Editions of your Breuiaries, *Eusebins* is left out; So that now the babe remaines without a Father; bestirre your selfe

selfe *Mr. Flud*, perswade some of your Fathers to name the childe, at least some *Hermaphroditian Padre &c.* or else the childe is like to remaine to your deceased *pious Vice-God*, to be God-father to it; or else if you rather please, to your voraginous *Jacob* in his *Golden Legend*. How idle now is your insultation against vs for *Mr. Cranes* priuate ouersight, if it be so?

But leauing your *Holy Ones* of Rome, to their such kinde of miracies, let vs consider a little whether any of your *Scarlet Grand Ones* of the same, doe worke such miracles; which of them doth not? To pretermitt others, your grand Clerke *Bellarmino* what a loude and lewdelye (amongst many others of like nature) doth he commit, to print against the reformed Churches, especially against *Calum*, thus: *Nefas est enim apud eos, Episcopum creari nisi unius saltem uxoris virum.* It is a wickednesse not to be spoken of amongst them, to haue a Bishop made, who is not at least the husband of one wife. The impudencie of this lewd and loude lye, I referre to be censured by the eye of the whole world, which cannot but obserue, that vnmarried men are made Bishops in the reformed Churches; yea and in some of them, if there be any preeminence or precellencie giuen for such respect, it is giuen to the vnmarried. *Mr. Flud*, the Churches reformed are well pleased that your *Synagoguists* and the head of them, should *simulare castitatem, dissemble chastitie*; it is one of the Notes of Antichrist, as I declare elswhere. But call to minde, what some of your owne Authours haue reported long agoe of your Priests and people, to wit, that the people of Parishes would hardly admit vnmarried Priests to be their Pastors, for feare of their assaulding and attempting of their wiues &c. How the case now standeth in your popish Kingdoms, you cannot be ignorant, and what might be added more in this case I willingly pretermitt.

*Bellar: Prefats
in Contro: de
Sanct: Beatin-
dine.*

See the harmonie of Confessions.

Now to you *Mr. Flud*, let vs consider whether you
can

Triumph pag. 99.
num: 10.

b 200 Exposit-
tions of these
four words,
printed ann:
1577. apud Bell:
de Euchar: lib. 1.
cap 8.

You Mr. Flud,
that object
such contrarie-
ties to vs about
the Sacrament,
may read your
owne ignomi-
nie in that kind
well expressed
by Licentiat.
Bealhornius lib.
2. harmo: Eu-
charistica, and
by others, Wil-
let, &c.

Bellar: lib. 1. de
Euchar: cap. 8.

can doe so great a miracle as to make a lye, and to print the same. In your *Purgatories Triumph* thus you write, Of these foure words, *Hoc est corpus meum*, conteyning not above foureteene letters (they conteyne sixteene) you haue deuised above foure times fortie expositions^b so different as the Authours of the one damne the Favourites of the other to hell. thus you there. If some *Parsonian N.D.* had the calculating of this your saying, hee might finde more lyes then lines. Your lines are few, but your lyes come very nigh to two hundred. You seeme to charge the Church of England (for to vs you speake) to haue 200 contrarie expositions, for which &c. where was your forehead Mr. Flud, when you wrote thus? will you say (though you write to vs) yet you meane all the seuerall Protestant Churches, whether they be *Lutheran, Calvinian, &c.*? Admit you did so, yet I dare boldly charge you, that in so saying you haue at leſt made and printed 150 miracles, if to make and print lyes, be to doe and make miracles. I am assured you cannot finde out halfe a hundred of seuerall reformed Churches, who do condemne ech other to hell for any articles, much lesse for their seuerall expositions vpon these few words &c. If you be your craftmaster shew vs the Authours, or Churches, which do thus condemne ech others to hell, or else looke to it, that your selfe be not condemned to hell for this your shamefull lying.

But to presse you further, where was your forehead when you did so egregiously belye *Bellarmino* himselfe, making him the Parent of your conceit? All that *Bellarmino* writeth, is this: *Nuper &c. anno 1577. prodijt libellus in quo ducenta numerantur hereticorum &c.* Of late there came forth a libell, in which there are numbred 200 either expositions, or deprauations of these words, *This is my bodie*, notwithstanding the chiefeſt are onely nine, whereof three are grounded vpon the Pronoun *HOC* This; two in the verbe *Est*, 1s. Three in the Noun *Corpus*, Bodie.

One

One in the Pronoun *Meum*, *Mine*. Thus *Bellarmino* commenteth vpon his owne Note. By which it appeareth *Mr. Flud*, that your lying is malicious; for *Bellarmino* affirming that onely nine of these 200 expositions are principall, what probabilitie is there, that for sundry of other the *Petty ones*, that the Authors of them should condemne such as should denie them euen to hell for such their deniall.

Againe, seeing *Bellarmino* termeth the booke a *Libell*, (which wanting name wanteth also authoritie) with what face can you out of a namelesse *Libell* lay so heauy an imputation vpon all the Reformed Churches? I tell you truly *Mr. Flud*, you may be ashamed of such your dealing, I aduise you not to learne your *Ladies* this your Churches A. B. C; Learne rather of some of your *Ladies*, how many letters there may bee in these words, *Hoc est corpus meum*: Your Fatherhood saith, *there is not* Triumph pag. 99 *above fourteene* (such is your skill in numbring) & yet I num: 10. thinketh that some of your *Ladies*, out of that little skill *Mr. Fluds skill* they haue in reading their *Latine Primmer*, will finde out in numbring. *sixteene*; but if you speake them faire they will perhaps read for *est*, *e* with a tittle ouer it, lest you should also be found lying in so slight a point. Perhaps you did number only *fourteene*, that so both your lying *fourteene*, and your *four times fortie*, might begin with the letter *F* which is the first letter of your name &c. I will leaue to adde any thing more in this place concerning your lying, wherein your *Becans*, *Gretfers*, *Campians*, *Parsons*, &c. are so well nurtured, that they seeme all of them in their writings to contend for the whetstone. But let vs goe on.

After calumniating, you *Thraso*-like brag thus against *Mr. Crashawe*; *Do wee neuer paint Christ &c?* Yes Sir, you doe it, and too often (against the decree of the *Elisbertine Councell*) vnlesse you did the same for better vses. Elisbert: Counc: Can: 36. what and if you paint the *Virgin Marye* sometime as-

X
you

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Againe, seeing *Bellarmino* termeth the booke a *Libell*, (which wanting name wanteth also authoritie) with what face can you out of a namelesse *Libell* lay so heavy an imputation vpon all the Reformed Churches? I tell you truly *Mr. Flud*, you may be ashamed of such your dealing, I aduise you not to learne your *Ladies* this your Churches A. B. C; Learne rather of some of your *Ladies*, how many letters there may bee in these words, *Hoc est corpus meum*: Your Fatherhood saith, *there is not* *Triumph pag. 99*
about foureene (such is your skill in numbring) & yet I *num: 10.*
thinke that some of your *Ladies*, out of that little skill *Mr. Fluds skill*
they haue in reading their *Latine Primmer*, will finde out *in numbring.*
sixteene; but if you speake them faire they will perhaps read for *est*, *e* with a tittle ouer it, lest you should also be found lying in so slight a point. Perhaps you did number only *foureteene*, that so both your lying *foureteene*, and your *four times fortie*, might begin with the letter *F* which is the first letter of your name &c. I will leaue to adde any thing more in this place concerning your lying, wherein your *Becans*, *Gretfers*, *Campians*, *Parsons*, &c. are so well nurtured, that they seeme all of them in their writings to contend for the whetstone. But let vs goe on.

After calumniating, you *Thraso*-like brag thus against *Mr. Crashawe*; *Do wee neuer paint Christ &c?* Yes Sir, you doe it, and too often (against the decree of the *Elis- Eliberts: Con:*
bertine Councell) vnlesse you did the same for better vses. *Can: 36.*
what and if you paint the *Virgin Marye* sometime as
X you

Triumph pag. 99.
num: 10.

b 200 Exposit-
tions of these
four words,
printed ann:
1577. apud Bell:
de Euchar: lib. 1.
cap 8.

You Mr. Flud,
that obiect
such contrarie-
ties to vs about
the Sacrament,
may read your
owne ignomi-
nie in that kind
well expressed
by Licentiat.
Beathornius lib.
2. harmo: Eu-
charistica, and
by others, Wil-
let, &c.

Bellar: lib. 1. de
Euchar: cap. 8.

can doe so great a miracle as to make a lye, and to print the same. In your *Purgatories Triumph* thus you write, Of these foure words, *Hoc est corpus meum*, conteyning not aboue foureteene letters (they conteyne sixteene) you haue deuised aboue foure times fortie expositions^b so different as the Authours of the one damne the Favourites of the other to hell. thus you there. If some *Parsonian N.D.* had the calculating of this your saying, hee might finde more lyes then lines. Your lines are few, but your lyes come very nigh to two hundred. You seeme to charge the Church of England (for to vs you speake) to haue 200 contrarie expositions, for which &c. where was your forehead Mr. Flud, when you wrote thus? will you say (though you write to vs) yet you meane all the seuerall Protestant Churches, whether they be *Lutheran, Calvinian, &c*? Admit you did so, yet I dare boldly charge you, that in so saying you haue at leſt made and printed 150 miracles, if to make and print lyes, be to doe and make miracles. I am assured you cannot finde out halfe a hundred of seuerall reformed Churches, who do condemne ech other to hell for any articles, much lesse for their seuerall expositions vpon these few words &c. If you be your craftsman shew vs the Authours, or Churches, which do thus condemne ech others to hell, or else looke to it, that your selfe be not condemned to hell for this your shamefull lying.

But to presse you further, where was your forehead when you did so egregiously belye *Bellarmino* himselfe, making him the Parent of your conceit? All that *Bellarmino* writeth, is this: *Nuper &c. anno 1577. prodijt libellus in quo ducenta numerantur hereticorū &c.* Of late there came forth a libell, in which there are numbred 200 either expositions, or deprauations of these words, *This is my bodie*, notwithstanding the chiefeſt are onely nine, whereof three are grounded vpon the Pronoun *HO C* This; two in the verbe *Est*, 1s. Three in the Noun *Corpus*, Bodie.
One

One in the Pronoun *Meum*, Mine. Thus *Bellarmino* commenteth vpon his owne Note. By which it appeareth *Mr. Flud*, that your lying is malicious; for *Bellarmino* affirming that onely nine of these 200 expositions are principall, what probabilitie is there, that for sundry of other the *Petty ones*, that the Authors of them should condemne such as should denie them euen to hell for such their deniall.

Againe, seeing *Bellarmino* termeth the booke a *Libell*, (which wanting name wanteth also authoritie) with what face can you out of a namelesse *Libell* lay so heauy an imputation vpon all the Reformed Churches? I tell you truly *Mr. Flud*, you may be ashamed of such your dealing, I aduise you not to learne your *Ladies* this your Churches A. B. C; Learne rather of some of your *Ladies*, how many letters there may bee in these words, *Hoc est corpus meum*: Your Fatherhood saith, *there is not* Triumph pag. 99 *about* *fourteene* (such is your skill in numbring) & yet I num: 10. think that some of your *Ladies*, out of that little skill Mr. Fluds skill they haue in reading their *Latine Primmer*, will finde out in numbring. *sixteene*; but if you speake them faire they will perhaps read for *est*, *e* with a tittle ouer it, lest you should also be found lying in so slight a point. Perhaps you did number only *fourteene*, that so both your lying *fourteene*, and your *four times fortie*, might begin with the letter *F* which is the first letter of your name &c. I will leaue to adde any thing more in this place concerning your lying, wherein your *Becans*, *Gretfers*, *Campians*, *Parsons*, &c. are so well nurtured, that they seeme all of them in their writings to contend for the whetstone. But let vs goe on.

After calumniating, you *Thraso*-like brag thus against *Mr. Crasawe*; *Do wee neuer paint Christ &c?* Yes Sir, you doe it, and too often (against the decree of the *Elisbertine Councell*) vnlesse you did the same for better vses. Elisbert: Con: Can: 36. what and if you paint the *Virgin Marye* sometime as

you talke? what of this? was there euer any heresie so detestable, which had not some intermixture of good with bad? You goe on Sir, and tell vs that you make the miracles of your Church to be rather Christs then his Mothers. It is true Sir, we denie it not, but we are beholding vnto you, when you tell vs in what sense you grant the same, for you adde thus, *done at her request, but by his power*. Well fare your heart Sir, here is plaine dealing; whereas in the working of miracles three *Attributes* of God doe seeme specially to concur, his *Wisdom*, his *Goodnesse*, and his *Power*; his *wisdom*, by which the miracles are conueniently and orderly done; his *goodnesse*, by which he is moued to doe them, and to doe them profitably for the good of his creatures; his *power*, by which he is able to doe them. The latter you leaue to Christ, and the other two, at least originally, you attribute to his mother, saying, *done by his power, but at her request*. And whereas *Goodnesse* tasteth best to wretched creatures, and is most powerfull with man, you attribute vnto her especially, *Goodnesse*; thereby to induce your *Blinde-Obedients*, to cast their greatest confidence vpon her, and to say and sing vnto her; *Salve Regina Mater misericordie, vita, dulcedo, & spes nostra &c.* All haile *Queene mother of mercy, our life, our sweetnesse and our hope &c.* Herein Mr. Flud you seeme *Turseling*-like to long after *Biells* lesson, where he resolueh, how God the Father diuiding his goods, keeping *Iustice* for himselfe, gaue *Mercy* to the *Virgin Marye, &c.* You haue found *power* for the Sonne, but what office shall the *Holy Ghost* haue in the working of miracles? Let vs if it please you heare your full diuision; If the miracles be done at the Virgins request, what part and office hath the *Holy Ghost*? doubtlesse his office is by inspiration to purchase the Virgins motion, that she may say to her Sonne, *fiat*, let it be done.

Biell lett. 8. in
Can: *Missa*.

After your boasting and calumniating, you goe on
preten-

pretending great modestie, for thus you adde; *which* There is a glorious vision of
miracles she doth aske, not for her owne honour, but for his, to brother Leo,
establishe in mens hearts that faith, which doth beleue, that who saw all
not see, but he is God; and she only honourable for his sake, those who
and saued by his blood, holy by his grace, glorious by his mer- would haue as-
cie, powerfull by his hand, why should wee not thinke that the cended vp to
Denill doth hate this faith? thus you. Would God your heauen by the
words and your practise would consort. Put case you red ladder, on
make her not a God, but how can you excuse it but that the top of
you make her a Goddesse? Do you not yeeld vnto her which Christ
attributes besitting a Goddesse, to redeeme, to saue, to sat, to fall
protect, to defend, to rule, to command all earthly crea- downe, some
tures? How can you say shee was saued by Christ his at the third
blood, seeing that in your doctrine (whatsoever the step, some at
blacke Fryers teach to the contrarie) shee neuer contra- the fourth: but
cted originall sinne, nor committed actuall; you should those who as-
rather say she was preserued from sinne by his Grace, ra- cended vp the
ther then saued by his Blood. How can you say, that she white ladder,
*is only glorious by his mercies, whenas your * Docters* on the top of
teach that she merited at least, ex congruo, out of a congrui- which the Vir-
tie, to be the Mother of God, and Christs incarnation. gin Marye sat,
Mr. Flud, if your faith were no other then you haue set they entred
downe, is it not to be marueyled that wee who haue the heauen with-
same faith herein with you, cannot with that faith doe out any diffi-
the same miracles as you doe? surely there is somewhat cultie. related
in it. It is said (and truly) that Sorcerers and such like, in Spec. ex 7.
as your Spanish Saluadores doe pretend (being deman- verbo Iudicium
ded how they do their cures &c.) that they do the same Dei ex Chron:
by saying the Lords Prayer, Creed, &c. But let it be re- Lat: M: no lib. 6.
plied vnto them, that others saying the like prayers, can cap. 17. & Gall.
not doe the like cures; they will presently answer you, lib. 2. cap. 26.
that though they say the prayers, yet they say them not * Apud Valent.
with like faith, nor haue not that strong Confidence in the in 3. Thom.
Pater-noster as they haue; Euen so it fareth betwixt you Valent. Diss. 1.
and vs, for although we beleue that Christ is God, and q. 2. de vnio:
not his Mother, that shee is honourable for his sake, duar: n: r: pun-
saued Et 8. See Sal-
meron in Euang.
& Act: tractat:
6.

faued by his blood, holy by his grace, glorious by his mercy, powerfull by his hand, yet this faith in vs worketh no miracles, the reason is wee haue not so strong faith as you *Baltazar-like*, to praise and adore wodden and siluered Ladies, at *Loretto, Sichem, Hall, &c.* as you doe, and thus goes the game of miracles away from vs, and you haue them, for which we enuie you not. And so let vs come to your fifth argument.

CHAP. VIII.

Wherein is examined M^r. FLOODS
fifth Reason.

M^r. FLOOD, pag. 150. num: 34.

AND this is our fifth argument to prone our miracles true, that they are beneficiall both to the bodie and soule of men, which therefore without blasphemie, may not be giuen from God to the Deuill. Those wicked Spirits, doe seeke in their workes, to make themselves (*mirabiles, non utiles*) as *S. Austen* saith, wonderfull not beneficiall vnto men; they desire to amaze and astonish, rather then to relieue, and helpe senses.

ANSWER.

The force of this your argument consists in this, to wit, that the Deuills and Antichrists miracles shall bee only wonderfull, and not profitable or beneficiall as yours are. But the edge of this your reason is made blunt by your *Rhemist*, who in their Annotations vpon the Epistle to the Thessalonians write thus, *Satan whose power to hurt is abridged by Christ, shall then be let loose, and shall assist Antichrist in all manner of signes, wonders, and false miracles, whereby many shall bee seduced, not onely Iewes: thus they, being euicted euen by truth it selfe so to write.*

Now

*Rhemist. in 2.
Thess. 2.*

Now if Antichrist as they say shall bee powerfull in all manner of signes, why doth your Fatherhood to the aduantaging of his and your cause restraine his power to the working of some small trifles. Chrysostome or the Authour vpon Saint Mathew, is so confident that he dareth to write, that in the Antichristian daies, power of working miracles shall be taken away from the true Christians, and that the same shall bee granted to the false Christians, in whom, and amongst whom, the Deuill shall haue such great power permitted vnto him, (*ut faciat signa utilia ut iam Christi ministros non per hoc cognoscamus quod signa utilia faciant, sed quia hec signa omniū non faciant*) that he may doe signes profitable, so that then we may not know the Ministers of Christ, by doing of such signes, but that they doe not any such at all. Saint Gregorie saith, that the miracles of Antichrist shalbe (*tanta*) so great that those of ours shall seeme few or none at all. And in another place he writeth thus, *nunc enim fideles nostri &c.* For now our faithfull, suffering peruerse things doe wonders; but then the Ministers of this man shall euen then, when they inflict peruerse things, doe wonders: Let vs consider therefore, how great the triall of mans minde shall then be, whenas the godly Martyr shall submit his body to torments; and yet before his eyes the very Executioner shall do signes: Whose inward virtue may not then bee shaken, from the very bottome of his thoughts? whenas he, who tormenteth with stripes doth also shine with signes and wonders? Thus Gregorie, with much like matter, which might be produced; wherein hee is not dissonant, from all the Ancients; according to that of Christ, that Antichrist and his, shall do so many, and so great signes, that if it were possible the very elect should be deceiued. But if Antichrist and his, shall doe no signes profitable, the danger of the elect to bee deceiued by them would not be so great, but seeing that according to our Sauours prediction the Deuills will labour by all meanes possible, by such signes to deceiue

Hem. 49. in
Math. Operis
imperfect.

Greg. lib. 34. in
Iob. cap. 3. apud
Pater: in 2. ad
Thessal. 2.

See how in the
title and your
owne mens ar-
gument to the
25. chap. of S.
Greg. his 33.
booke vpon Iob
Antichrist is
said to doe so
many miracles
that by many
he shall be ta-
ken for Christ.

Math. 24. 24.

See Stapleton in
Dom. 20. post
Pent. loc. 5.

the elect, it is not to bee imagined, but that they will haue some of those signes, which are aptest to deceiue, to wit signes profitable and beneficiall.

Whereas you say, that it is blasphemie to ascribe to the Deuill your miracles, which are beneficiall both to body and soule; I cannot thinke but that your Aduersary reading the same, will smile at such your vaine begging of the question. Nay sir, though we deny them to be beneficiall to your soules, which are seduced thereby, notwithstanding we cannot but account them profitable to our soules; which by them are instructed to take your holy Father for that man of sinne, who was foretold should come in the power and efficacie of such signes. By which you may obserue how fond your Remits annotation is, in which they write thus: *They that now follow the simplest and grossest Heretikes that euer were, without seeing miracles, would then much more follow this great Seducer working miracles.* This great Seducer then must worke miracles such as are aptest to deceiue, to wit, profitable.

In 2. Theff. 2.

And to adde a little more of this kinde, I aduise you Master Floode to call to minde, first how the Deuill in times of Heathnish ignorance is reported by *Linie, Elian, Apollonius Tianeus*, and others, to haue done many profitable signes; Secondly, how vnder the new Testament, the same Satan is by Gods permission to trans-

2. Cor. 11. 14.

forme himselfe into an Angell of light, by doing or pretending to doe workes of light, workes beneficiall, works profitable, workes beleeving (in the opinion of the Seduced) euen God himselfe; What may he be able to do some workes of light, euen for the time of those 1000. yeeres in which he is bound? and shall it be thought, that his power will bee lesse in the time of Antichrist when he shall be set at libertie, and when (as the Scripture saith) he shall *shew great rage? knowing his time to bee but short.*

Antichrist and his in the opinion of the seduced shall do miracles beleeving God himselfe.

Apoc. 12. 12.

If

If it be an opinion receiued by all Diuines, that the power of wicked Angells is so great that they can apply (*corporales causas ad producendos corporales effectus*) corporall causes to produce corporall effects. Why shall it bee denied but that they may do by such meanes, God permitting the same, some beneficiall and profitable effects? Aske *Aquinas* and he will tell you, that Magicians (*per Aquin. 1. q. 110. primas contractus*) by prime contracts, can doe (*mira & art. 4. ad 12. miracula quoad nos*) as to vs, wonders and miracles; and I thinke it was neuer denied by any sound Philosopher or Diuine, but that the Magicians do, or may doe sometimes profitable wonders and beneficiall effects: and yet notwithstanding howsoever the same may seeme profitable to man, doubtlesse Satans proiect is thereby to hurt both body and soule, if not at the present, yet in the end and winding vp of the matter.

M^r. Floode pag. 151. num. 34.

Such are miracles which Antichrist shall worke, as making the picture of a beast speake, bringing downe fire from heauen, feigning himselfe dead and rising againe. For neither is the Demill so courteous towards mankinde, that hee will bestow benefits on their bodies, nor God so hard as to let him entrappe their Soules by so strange illusions, as multitudes of such miraculous helpes and benefits are.

Antichrists miracles in *M. Floodes* opinion.

A N S W E R.

What manner of miracles Antichrist and his ministers shall worke, the Scriptures with the Ancient Sages of the Church, haue sufficiently declared vnto vs; It pleaseth you following *Bellarmines* tracke, to cast a mist of error before your Readers eyes, by putting him in minde of three kindes of miracles, which (as you pretend most vainely) shall be proper to Antichrist; even

4. modo

4. *modo* ; so that by them as by a speciall badge hee may be knowne. The first miracle is that hee shall make the picture of a beast to speake ; Secondly , hee shall bring downe fire from heauen ; Thirdly , hee shall faine himselfe dead and rise againe. To answere you and shew the most childish vanitie of your conceits.

Apoc. 13. 14. 15
ibidem v. 2. 3.

Touching the first, I challenge your fingers of legerdemaine , for where (I beseech you Sir) haue you read that Antichrist shall make the picture of a beast to speake? We read indeede, that the second beast which rose out of the earth, (by which all with one consent vnderstand Antichrist as he pretendeth to be a spirituall Monarch) *shall cause the inhabitants of the earth to make the image of the beast* which arose out of the sea, and which is described in the beginning of the chapter to haue had seuen heades and tenne hornes, being in body like a *Leopard*, in feete like to a *Beare*, and in mouth like to a *Lion*; and further that the said second Beast should giue to the Image of this first beast both life and speach , and should command all the inhabitants of the earth to adore the same. This being so, I doe now demand in good earnest of your Fatherhood, of which of the Ancients haue you learned this your literall theologie, that there should in very deed arise such a beast, out of the Sea hauing seuen heades, tenne hornes, and in body, feete, mouth, representing a Leopard, a Beare, a Lion? Againe, of which of them haue you learned, that there should arise a pretty lesse beast out of the earth with two hornes (like vnto a lambe) vpon his head ? which of the ancients euer taught you that such two beasts should in such shapes & and formes succede each other, and in the same shapes and formes be adored, and worshipped by the inhabitants of the earth ? Sir, berhinke your selfe, what time the inhabitants of the earth shall haue to assemble themselves to the place where this picture shal be erected, that they may come and worshipping the same ? A Iubily of
three

three yeares and a halfe will hardly serue the turne: Againe, bethinke your selfe how great this picture shall be, which the Inhabitants of the earth shall bee caused to make, greater surely then the cabbage, for seething of which (as the idle tale goes) a 1000. workmen were a whole yeare in prouiding a caldron. Bethinke your selfe what adoe there will bee to raise vp and set vp this picture, greater doubtlesse, then your Pope *Sixtus* the 5. had, to reare his Pyramis before Saint *Peters* Church in *Rome*. Bethinke your selfe how the deuout feminine sexe will dare to appeare before a God of so monstrous, so fearefull shape. Bethinke your selfe how many sheep lambes &c. are to bee prouided for a *Beast* that hath so many mouthes. Consider how the elect may be in danger to be seduced by such abominable Idolatrie, which the very sense of men will seeme to detest? Idolatrie more vaine then that of the *Calecutians*, which adore their God in the shape and forme of a Cat, and equall with that by which they adore and worship the Deuill in a most horrible dreadfull shape.

The Papists li-
terall diuinitie
touching the
Beasts Image.

Answered sir I pray you; you and yours, which talke so much of the madnesse of others may it not iustly bee replied vnto you. *Insanitis si ita dicatis, you are madde if you so vnderstand* the Euangelist and Propheet, that such beasts shall arise in the very property of forme and shape as the Propheet doth describe them and rule the world. What then else are these Beasts thus arising, but types, signes, and formes representing two different Empires, rules, or formes of gouernment, each succeeding other? What else doth the beast arising out of the earth portend by his lambe-like hornes but Antichrist, who pretending the lambes power (*that lambes which taketh away the sinnes of the world &c.*) shall set vp a forme of gouernment; which shall not be the same of the first beast; but an Image-representation of the same; one in manner, forme, and effect like vnto the first? To this

Ignatians most
fond in their
literall inter-
pretation of
the two beasts,
they regard
not what they
either say or
write so they
may cleare
their holy Fa-
ther from be-
ing Antichrist.

It is cleare as
noone daies,
that Antichrist
must pretend
the lambes
horne; that is
his power, to
wit, to bee his
Vicar; for so
wee are of ne-
cessitie to vn-
derstand the
same.

interpretation the very context and content of Scriptures do enforce vs; you will none of it, because it pearceth your holy Fathers sides; who hath indeede pretending the lambes power (denie it if you dare and say if you dare that he is not the *lambes* generall Vicar) substituted a Papall Monarchicall Government; which is not the same with the first beast; and yet is so perfect an image of the same, that both for place, manner, forme, effect, ending, and rising vp it doth in all respects punctually, represent it. But leauing the examination of the same to an other occasion; by what hath beene said you may easily vnderstand, how idle your conceit is, in telling your Reader that one of Antichrists miracles shall be to make a picture to speake; why said you not that he should also giue life vnto it; that so it might walke vp & downe, and be thereby as a fit Monarch and Emperour to rule according to your literall theologie in this place? Perhaps you thought not of it, or else you were willing to passe by it, to wit, that Antichrist should giue life to the Image (as Saint *Iohn* speaketh) of the Beast; and this, because your Crucifixes, which haue vsed to speake and nod to your Saints had not life in them; but why did you not call to minde the *Cherubicall* Angell, which in the forme of a *Crucifixe*, spoke to Saint *Francis*? or why did you not thinke of Saint *Francis* his *Wolfe* at *Eugubium*, with whom your Saint made so long a discourse? or why did you forget Saint *Antonies* Satyre which told him of a generation of Satyres, which hoped for saluation and desired his prayers? Oh Master *Floode* what a gallant Giant-like monster god besitting Antichrists idolatrie, would the Image of the beast (arising out of the Sea) be, if besides speach which you & yours giue him, he might also haue life giuen vnto him as the Prophet speaketh; that so hee might walke and stalke vp and downe, and sit in his throne of Maiestie; he would surely put downe your Saint *Christopher* were he

he farre huger then your Idle Legendists, and your and our most prophane Stageists make him. But I let passe to speake any more of this miracle ; I hasten to your second, yet I must not forget to tell you of your tricke of legerdemaine; when you put in this place, picture for image; the fraud is peculiarly yours, you could not bee ignorant that in our common vse of speech, the word *Image* is, and may be taken for any manner of representation of another thing; but the acception of picture is more strict, euer signifying a representation made by the Painter or Drawer. Your fraud was to deceiue your Reader, to make him thinke of some picture or Statue & to cause him to mistake the Prophet when he saith, that the second beast shall cause the Image of the first to speake. But I leaue you here in this; giuing the Reader this aduertisement only that according to the old prouerbe hee who would eate with an Ignatian had ne. de of a long spoone..

Concerning the second miracle, you attribute to Antichrist, which is fetching fire from heauen, whether you vnderstand the same literally or improperly, and by a metaphore, the beane is broake vpon your holy Fathers head and crowne; If you vnderstand the same literally, then not only Antichrist himselfe but his ministers haue already brought fire from heauen. Concerning Antichrist himselfe, I will here only relate how twice he fetcht fire from heauen. First, when your Holy *Hildebrand Gregorie* the 7. accursed such as tooke part with their Emperour, then by virtue of that curse a certaine Bishop was stricken dead with a fiery thunderboulte from heauen. Again was it not fire from heauen whenas certaine fiery torches did miraculously appeare ouer your most holy Pope *Innocent* celebrating Masse before *Lotharius* the Emperour? Touching the like miraculous bringing of fire from heauen by Antichrists ministers, I referre the Reader to what I shall fully in many examples adde of the

Antichrists second miracle.

*Auent. lib. 5.
annal. Baron:
pag. 362.*

See my Tenth Chapter.

the same, in my reasons following taken out of my first ground of reasons.

Antichrists
third miracles.

Apoc. 13. 3.

Bellar. lib. 3. de
Pont. cap. 15.

Your third miracle which you here fasten vpon Antichrist, is, of his feigning himselfe dead and rising vpagaine; For my part, I maueell whence you fetch this miracle; what sir out of the Reuelation? where the Prophet saith, that *he saw one of the heades of the first Beast, as it were wounded or slaine to death*; And doth this wounding or being slaine to death, signifie a feigning onely? doth a deadly wound seeme to you no other then a dissembling? Againe, how idle is your conceit? for by the interpretation of almost all, yea your owne Authours also, Antichrist is signified by the second beast; which ariseth out of the earth, and not by the beast arising out of the Sea, much lesse by any one of his heads, but lest of all by that head which was wounded euen to death. No sir, your Antichrist commeth after the seuenth head, and is the Eight, (not as head, because his gouernment is not the very same with the first Beasts, or the heades thereof but as an Image thereof) Eight I say in forme of gouernment, and yet he is also of the seuen, because he exerciseth the very power of the seuen, and yet is the Eight, and is that Eight of whom these words of *Bellarmino* are most truely and perfectly verified; *Erit Antichristus &c. Antichrist shall be the last and supremest head of the Impious, and is the last King which shall hold the Romane Empire, and yet without the name of Romane Emperour.* Surely *Bellarmino* hitteth the marke aright. Who, I pray you, hath now absolute command ouer the Romane Empire, and State without taking the name of Romane Emperour? your Holy Father: Who tooke the Imperiall Gouernment of the Romane State without the name of Romane Emperour presently after the fall of the seuenth head? your holy Father. *S. Iohn* tells vs siue of the heads were fallen in his time, and that the sixt then was. (which I hope you will not denie but that

that it is fallen before this) and that the seventh was shortly to come, and to last but for a short time. Which seventh cannot be your Papacie, it must then of necessity be a short Roman Imperialtie or Empire which followed vpon the destruction of the sixt; which can bee no other then that of the Gothes, which followed instantly vpon the destruction of the sixth that which was in *S. Iohns* time. Now let vs aske all your Historians who succeeded in Romes gouernment without the name of Emperour after the destruction of the Gothes and Lombards, and they will all tell you that your holy Roman (*Pater Patria*) Father of the Church. Now that this your Holy Father hath in Rome, in the Roman Empire and ouer the Romane Empire, Regall, Imperiall, and Sacerdotall power, his triple Tiare and Crowne doth euince the same; the interpretation of which I will here adde out of *Angelus Rocca* their famous Scholiast vpon *S. Gregorie*, his words are these: *Illud autem scitum dignum videtur, quod Tiara tribus Coronis &c.* But it seemeth worthy to be knowne, that the Tiare adorned with three Crownes, representing (to wit) Regall, Imperiall, Sacerdotall power, (that is, plenarie and uniuersall power ouer the whole world) was not in use before Boniface the 8. Pope, who was of the most Noble Caietane Familie. thus *Rocca*. By which it is as cleare as noone daies that the Pope of Rome, who cannot be the seventh head is the eight, hauing Regall, Sacerdotall, and Imperiall power, ouer the whole world without the name of Romane Emperour.

Rocca his Scholia
in *S. Gregor:*
eiusq. Parentum
Imagines dedi-
cated to *Clem: 8*

Popes Turbant
interpreted by
Rocca.

Whereas you goe on idly, and tell vs of the Deuills want of courtesie to mankinde, your selfe should haue been more courteous to haue spared your speech in this kinde, which is already sufficiently answered. You seem ouer-hardie to charge God with hardnesse, if he should suffer mankinde to bee intrapped in their soules with multitudes of beneficiall helps; what maketh you Sir thus blasphemously presumptuous? haue not the Scrip-

1 Thessal: 2.

Apoc: 13. 14.

Matth: 24.

Mr. Flods blasphemeth.

tures most expressly exprest, that God will suffer *such as have not hearkned to the charitie of truth*, to be intrapped, and *seduced by strong illusions*? Hath not the spirit of God foretold, that (*univerſa terra admirabitur poſt Beſtiam*) the whole earth will admire after the Beast, and that the false Prophet shall deceiue them, who dwell vpon the earth by the meanes of those miracles, which he hath power to doe in the sight of the Beast? Hath not Christ himſelfe foretold, that *many shall be deceiued, the Elect shall be in hazard*, that if the times were not shortned all flesh should not be ſaued? Which being so clearly true, and agreeing to Gods iust prouidence; what mattereth it whether the deceptions and illusions be altogether by strange prodigies of wonder; or partly by them, and partly by some beneficiall miracles of helpe and profit? And if God permit Antichrist and his, to doe the greatest signes (to bring downe fire from heauen) which are most powerfull to seduce, why may he not be permitted to doe the lesse? You see (vnlesse your *Hellen* haue made you starke blinde) that the Scriptures doe foretell a generall apostacie and defection to be effected by signes, what blasphemous idleneſſe then is it in you, to say that God will not be so hard to mankind, as to suffer it to be entrapped with multitudes of beneficial helps. He suffereth it to be entrapped, yea and the Elect to be in hazard; which cannot be without miracles of high nature and profitable, great and many, &c.

Mr. FLVD. pag: & num. ibid.

Now the miracles of the Blessed Virgin and other, wherewith God doth daily adorne our Churches, are ſutable to ſuch as Christ wrought, and haue ſtill been done by Saints in all ages ſince, as caſting out of deuills, healing incurable diſeaſes, deliuering from dreadfull dangers, and the like, which either deforme or afflict mankind; ſome puniſhments laid vpon
blaſphe-

blasphemers excepted, which are so few, as they may seeme a drop or two of gall in a sea of honnie; which is a signe they proceed from a boundlesse Ocean of goodnesse, through the sweet conduit of the intercession of his blessed mother. Yet the benefits which by these miracles come to mens soules are greater, when by them some are conuerted from heresie, others reclaimed from bad life, many perswaded to frequent Sacraments, to make sorrowfull confession of their sinnes, restore things uniuersally taken, satisfie for wrongs offered, spend much time in prayer, to be bountifull to the poore, finally to giue themselves to heroicall exercise of Christian vertues, which things Catholikes doe daily behold, and haue cause therein to glorifie God.

A N S W E R.

The more I read in you, the more boasting I obserue of your multitudes of miracles, a fashion familiar to Antichrist and his, so not to the Apostles and primitiue Christians, if the disciples once gloried for their power *Luc. 10. 30.* of miracles they were not approued but reprobued by Christ.

How and in what fort your miracles are done, you haue taught vs already; by the Virgins intercession, and Christs power. Here you againe adde, they proceede from a boundlesse Ocean of goodnesse through the sweet conduit of the intercession of his blessed Mother. In that you honour the Mother of our Lord Iesus, with the title of *Blessed*, wee gladly approue the same; but whereas you make her a sweet conduit, by whose intercessions Christ bestoweth his benefits vpon mankinde, because therein you want warrant and commission for your so saying, we dare not ioyn with you. Wee are taught by the Apostle, that *Christ our high Priest* is euer at the right hand of his Father (*interpellans pro nobis*) making intercession *ad Rom. 8. 34.* for vs. Why then doe you obtrude vnto vs another *ad Hebr. 7. 25.* Media-

How superstitiously you teach concerning the Virgins Mediatorship. See Orat. Steph. Archiepisc. Patrac. in Con. Later. sub Leo 10. Sess. 10.

Mediatresse? Doe you this, because hee hath so prescribed? shew vs the warrant and we will obey. Doe you this because shee will be ready to receiue some desperate wretches which Christ her Sonnewill reiect? if you say so, then you make her, not Christ, the boundlesse Ocean of goodnesse, seeing he refuseth some, she receiueh all. But tell me, those that come to her, must they not of necessitie come with prone hearts and humbled Spirits? You cannot, nor dare not say otherwise: if so, what neede then of going to her, seeing there standeth an euerlasting invitation of Christ himselfe recorded in S. Matthew, *Venite ad me &c. Come to me all ye that labour and are heauy laden, and I will refresh you.* I dare vnder- take, that it is as cleare and as certaine a truth as any is in the Gospell, that Christ doth not, nor will not reiect any who commeth vnto him in humilitie of spirit, without which it is a meere vanitie euen in your Gospell, to goe either to Him or to his Mother. What a needlesse deuotion then is this of yours to the Virgin, when as you may in full assurance of faith appeare before Christ himselfe, he requiring and commanding the same?

Matth: 11. 28

Hebr: 10. 22.

Matth: 24.

Apoc: 13.

1 Cor: 14. 22.

You compare your miracles with those of Christ and his Apostles, wherein you shew your selues to bee of Antichrist, for both hee and his shall doe the same, pretending the name of Christ and power of the Lambe. Your profound Diuines, who are not ashamed in diuers points to assimilate Antichrist with Christ, why do they in this point of likenesse of miracles refuse to doe the same? What else is it, but (*conscientia imbecillitatis*) a conscience of your owne bad cause, knowing that the multitudes of your miracles are an argument of the multitude of your nouelties; for standing within your own grounds, miracles are necessarie for the confirmation of nouelties, but not for further establishment of received truthes, *data infidelibus, given to the incredulous*, saith the Apostle, *not to the faithfull.*

Whilest

Whilest you are talking of the multitudes of your beneficiall miracles, you except (as I take it to answer an obiection by the way) some few punishments laid vpon blasphemers, which are so few (say you) that they may seeme as a drop or two of gall in a sea of honie; well said you few, for they are so few that you cannot mention any one autenticall related as laid vpon any one for the opposing against your superstitions. We are able to relate many, and those autenticall, out of your owne Authours, concerning dreadfull punishments and most scelerate ends, which haue befallen your most holy Pontifes. But let them passe; and so I leaue you to meditate vpon the clemencie of your Virgin Mother made of wood at *Sichem*, who when shee was stolne away, and is not yet to be found, did not lay any reuengefull punishment vpon such as stole her away; a good cause why, *shee had eyes which could not see, and hands shee had but such as could not strike*, as King Dauid sings of the Idolls of the Gentiles. God grant *Mr. Flud* that true Christians neuer receiue hurt from your holy Fathers bloody fingers, vntill they be hurt by the wudden fingers of your Goddesse at *Sichem*, and we shall nothing feare what you and your Factionists, (I meane not onely your Ignarianed and the Church-Papists, but all those that side with them, as &c.) may proiect for the ruine of this Church and Kingdome.

To proceede, touching the spirituall benefits arising to mens Soules from your miracles, of which you are pleased to make so long a beadrole: I for my part could wish it were true as you write, both for the good of your people as also for our good and no small benefit, who are enforced often to haue commerce with them. But God wot *Mr. Flud* it is farre otherwise; and that truth may stand in the mouth of two or three witnesses, compare that which I shall here write in generall termes, with those imputations which *Mr. Copley* hath truly and

Mr. Copley in
his Doctr. Ob-
servat. chap. 11.
and elsewhere.

*Mysterium ini-
quitati.*

Psalm: 1.

*Urbs tota et lu-
pasur. Mantuan.*

See Auent: lib.
3. pag. 346.

ingenuously laid vpon your congregation, and especi-
ally vpon the Cheefetaines of the same. If your mira-
cles are so powerfull to conuert sinners, how commeth
it to passe, that at the very Mart. Faire of such wares
(*Roma Sancta*) holy Rome, sinne doth more vnmeasur-
ably abound, then at, or in any other Popish Church or
Kingdome. What? is it necessarie that an ouerflowing
of pride, enuie, hatred, malice, iniustice, rapine, murder,
simonie, incest, Sodomie, should take her beginning from
Rome? Hath it not been a crie of all times, a voice of
all ages (*Roma altera Babilon, Roma mater fornicationis*)
Rome another Babilon, Rome the mother of Fornica-
tions? And although your Seminarists who now come
from Rome to peruert soules, are wonted to speake and
ple d much for the sanctitie of that place; the truth is,
they are so taught, nay they are commanded and coniu-
red with promises to protest, that they will neuer here
discover in England what they may haue heard of their
Holy Fathers turpitudes, his Purpured Brethrens enor-
mities, their Clergies and Prelates abominable irreligio-
sitie, their Monkes, Friars, and Ignatians impurities,
and hypocrisies. For the experience that I made in your
Congregation, I found the old sawe to be verified, to
wit, the higher a man climeth in your Ecclesiasticall dig-
nities, the worse the man is; so that it seemeth your
Chaire of Sanctitie, to be the very *Seat of pestilence*, the
neerer vnto which any may approch, the worse hee
shall be.

You cannot be ignorant *Mr. Flud*, how the Histori-
ans of old, and your owne, haue described the orna-
ments of Rome, of your Consistories, Serralls, Con-
claues, Nunryes, Brothell-houses; witnesse *Mantuan*,
Iouius, *Sabellicus*, *Paris*, *Clemangis*, *Dantes*, *Petrarcha*, *San-*
nanarole, *Auentine*, *Groshead*, *Ferus*, *Especaus*, and who
else not? Yea *Bernard* that excellent man, who, though
dazeled with the mists of the time (*non vidit omnia*) saw
not

not all things, yet he so liuely described and proclaimed the mysterie of iniquitie, that in delineating Romes and the Romish Clergies enormities, hee commeth behinde none. thus in former daies. But should Rome now be searched, with no neerer and narrower a scrutinie, then was vsed here in England at the dissoluing of your male and female Sodomites, good God, what abominations would be found within her penetralls? Some say that your now Holy Father *Paul* the *V*, is not tainted *crimine pessimo*; bee it so; but who cleareth him from the crime of Auarice? the which whosoeuer followeth cannot be innocent. Who can free him from the sinne of Impatience and most wrathfull outragious anger, which worketh not the iustice of God? Who can defend him from an high point of Luciferian pride, who dareth to the prouoking of heauens vengeance, suffer his Nephewes to haue their plate engraued with this and like posie, *Burghesiane Aeternitati dicatum. Consecrated to the Burghesian Eternitie*? Who dareth to permit any, to giue vnto him the name of a Vice-God? Who dareth to haue the title of Pontifician Omnipotencie giuen vnto him? himselfe to be styled *Paulus Quintus Optimus, Maximus, Sanctissimus, Aternus, Omnipotens, Vice-Deus*. What thinke you *Mr. Flud*? *Paulus* the *V*. mounted vpon mens shoulders, hauing his triple crowned Regnū vpon his head, is acclaimed vnto by people vpon their knees, with the said Title and Epithets of Diuinitie? May not we that are grouer-headed Tramontanes, imagine and conceit that hee is adored as a God amongst you? What Luciferian pride in him a man of sinne, to admit, yea to delight in the same? These your acclamations giuen to a sinfull wretch doe farre passe those which were giuen to the Sonne of God, when he entred into Hierusalem some fve daies before his passion; those were as publike protestations of his true Diuinitie; and these of yours are as applaudings of your Vice Gods

forged Deitie and yet *si Djs places*, you doe not honor him as a God sitting in the Temple.

Further, who can excuse him for his most shamefull dilapidating of *S. Peters* Patrimonie? his impudent profusing of Church liuings, vpon his Nephewes and kinred? of which he hath made no lesse then fve Cardinalls, a very monster and Portent in your Church. *Pius* the *V.* was so Saintly at his entrance into the Papacie, that by no meanes he could be induced to create any one of his kinred Cardinall, for which *Marphorius* blasphemously applied that vnto him, (*Qui propter nos homines, & propter nostram salutem descendit de cælis*) who for vs men and for our saluation came downe from heauen. But not long after being changed by the working of the chaire of Pestilence, and making one of his kinred a Cardinall, your said foule-mouthed *Marphorius* applyed vnto him, that which followeth in the Creed: (*Incar-natus est & homo factus est*) Hee became fleshly incarnate, and was made man, that is, like vnto his Predecessours men of sin, and sonnes of perdition. But this your *Paul* surpasseth them all (so doth your chaire of Pestilence make the *Infidels* (*proficere in peius*) to proue worse and worse) for hee hath made diuers Cardinalls of his owne blood, and vpon him who beareth the name *Burghesius*, (of his exhaust and spent Familie) he hath heaped such a world of wealth, that it passeth all measure; Him hee maketh as it were the necke betwixt himselfe the Head, and the Church the bodie; so that no Church can be prouided of a Pastour, but through his hands. Where-vpon it followeth, that there is an infinitie of Concurrants (at Rome where the *Marte* is kept) of such as seeke to chaffare for some Church-liuing; (*non ut dentur digniori*) Not that the same may be giuen to the more worthy; for present pay carries all away, and so goes the game, whereof you *Mr. Flud* cannot be ignorant; and such a one is your *Optimus Sanctissimus Vice-Dem*: to him and his

*Novus Homo
fac.*

his you may sing, *Gloria Patri, & nepotibus in secula seculorum.*

I haue touched briefly some of your holy Fathers virtues, I will pretermitt many others as his rashnesse, effeminatenesse, inconstancie &c. yet may I not let passe his *Indas*-like sinne who by a kisse betrayed his Master.

When your holy Prouinciall *Garnet* his Brethren, and their Associates, were about their powder barrells and billets in Westminster vault; with which they intended (if the heaucens had not letted them) to haue blown

Garnet.
Tesmond.
Gerrard.
Holdeborne.
Cateby.
Percy.

vp our *Cesar*, his progeny, and all his worthies; this most detestable plot of them was not vnknowne to your *Ioue of Rome*: yet then, he (to dazell the eyes of our State-gouernours) must send forsooth a Breefe, by which he chargeth most strictly all *Romane* Catholikes in this Iland; not to attempt any thing against his Maiestie our most dread Soueraigne; and to whom must this breife be especially commended (as obtained by

his procuring) to *Garnet* forsooth; euen one of the cheifest Architects of the Powder proiect? O treachery of treacheries, and most perfidious treacherie! *Orcus* it selfe may be astenished thereat: and notwithstanding all this, euen yet dare some, (abusing Clemency and ver-

It was colourably directed to Blackwell intended for *Garnet.*

tue of affabilitie, and integritie her selfe which is prone to iudge the best of all) to suggest, to speake in the behalfe of the suspected *Confederates* of such *Infernall locusts*, yea to vse as instruments Church-Papists and comunion Recusants, for what further proiects, future times and occasions may make easie. O Lord be pleased to open the eyes of those who sit at the sterne, Giue them, yea engraue and imprint in their soules a resolution neuer to giue credit to any *promesses* or *Iuramentos* whatsoeuer made by the Ignatianed or their disciples. Be pleased o Lord to grant, that our *Lyon* may defend and exalt the glory of the Crosse, that he may sleepe and rest in securitie; in securitie yet *apertis oculis*; *dormiat vigilans,*

gilians, let him keepe ô Lord waking and vigilant, with his eyes open against the *Machaniſian* pollicies of theſe times; *Cadant à latere, cadant à dextris*, let them fall both at the left hand and at the right hand which intend ill to *Sion*, and let all who pray for the peace of *Hieruſalem*, ſay Amen.

I could adde much more in this place, concerning the enormities of *Rome* and your ſerralls; but I willingly omit ſo to doe; whereby you may vnderſtand Mr. *Flood* with what great reaſon I was moued to wiſh, that your miracles would worke ſome good conuerſions in the Cheefſtaines of your Church; eſpecially at that place, where the Marte of your miracles is kept; and in ſuch other places where like Markets are kept, as at *Bruffells*, *Louaine*, *Doway*, *S. Omers*, *Arras*, *Senill* &c. I will not enter into particulars concerning ſuch places, your own conſciences are beſt witneſſes, what pernicious proiects, what calumnious detractions, what odious imputations, what abominable hipocriſies, are there on foote; I onely ſay that the ſtanding Stationers, and Aſſiſtants at your miracle markets and miracle forges, are for moſt part of lewdeſt life, and wickedſt behauiour, ſo powerfull are your miracles for the working of ſanctity in the beholders.

To proceede; you tell vs Maſter *Floode* of diuerſe conuerted from hereſie (you terme Chriſtianitie hereſie) to your Catholike faith: Alas, what pittie that thoſe Laddes were not conuerted who ſtole away the *Sichimite* Lady. image? can you tell vs any newes of their conuerſion after ſo many yeares, ſince the pretty Goddeſſe was ſtolne away? what maruell, that none were conuerted by ſome miracles for the defacing of your Idolls herein England? O that *Margaret Jeſop* that *Bruffells-laſſe*, or lame *Clement* had liued ſanctified liues, vpon their miraculous pretended recuring! You haue heard I am allured of *Gukes*, who at the time of the sweating

sweating sicknesse was condemned at *Oxford*, your Ignatian, and ignatianed, haue proclaimed euery where, that for the wronges then offered vnto this your sanctified *Ginkes* (who gaue testimonie to your Poperie) God sent that greuous punishment which tooke both *Bell & Barham* away ; happie it had beene, if that your roling *Ginkes* had liued vpon so miraculous a deliuerance a more sanctified life then he did at *Rhemes*, where how vainely he liued you cannot but haue heard. What? did Master *Newtons* late vision, which he hath pretended to haue had at *Stannford* against the Oath of Allegiance, any whit transforme that man into a more sanctified course of life, then he liued vpon the very point when he was honoured by the heauens with so gracious a vision? Of what nature that idle vision was the Reader may finde in Master *Widrington*, who handleth the same, and doth in part discouer the vanitie thereof; I my selfe had examined the same from toppe to toe about two yeares since, and shewed euery part and parcell thereof to be meere vaine, yea most of it and the manner of it, to be flat repugnant to popish principles, which treatise ere this had seene light had it not beene that Master *Newton* the Visioner was reputed by those that sit at the sterne of this Kingdome to be fitter for *Bedlam* then to haue any answer made to his phantasticke dreame.

*Disputat. Theol-
ogica de Iuram.
Fidelitatu.
cap. 10.*

Thereft which followeth in this diuision, is either wholly ostentatiue or wholly impertinent. That many are perswaded by these your miracles to frequent your sacraments, and to goe often to confession I do not maruell thereat, for one superstition leadeth to another; and none are more tainted with sinne (and so had neede to frequent confession) then such of yours, as are greatest listeners of miracles; they being for most part, such as the Apostle speaketh of; *Men louers of their owne selues*, 2. Tim. 3. *Conuets, Boasters, Proude, Blasphemers, disobedient to parents, vntankefull, unholy, without naturall affection, Truce-breakers*

*breakers, False-accusers, incontinent, fierce, Despisers of those that are good, heady, Traitors, high-minded, Louers of pleasures more then Louers of God, hauing a forme of godlinesse but denying the power thereof; Thus the Apostle: In which Catalogue (if the present occasion would permit mee) I durst undertake to shew by former and later examples, that none can bee found more culpable then your Thrice-holy fathers and their purpured brethren. The very first (to pretermitt all the rest) where the Apostle saith that they shall be men louers of themselues, in whom is the prophecie fulfilled if not in your Popes, who are so wedded to their willes, iudgements and commandes, that none may or dare gainsay them? who are so wedded to their owne lusts, that for the exalting of their Allied they will turne all topsie turuie? who are so eager to pleasure themselues, that for their tast they must haue weckely fish, herbes, and fruites brought wellny from all places of *Italy*: for their cloathing, their softest arraiments can be had: and haue continually such magnificent attendance as is farre vnbesitting holy *Peters* Successour; yeares would faile mee for the declaring of their superfluous selfe-louing vanities in this kinde, and would God that by imitation, this Canker had not spred it selfe further.*

Whereas you adde, that yours by meanes of such miracles are moued to restore things vnlawfully taken, and to satisfie for wronges offered, I can hardly containe my selfe from laughter; Sir, whatsoeuer some of your simple Deuoutes may doe, yet I am more then most assured that this manner of doctrine, is not lesse practised by any then by your Ignatians and their Fauourites the Ignatianed, which are as *Stationers* where this miracle-monging is. Call to minde Sir, the wrongs which your holy brethren the Ignatians and their Fauourites haue done, by the way of deffamation, and traiterous stratagemes to Popes, Kings, and kingdomes; to Churches, Colledges,

Colledges, Seminaries; Vniuersities, Sorbones, and Academies; to religious orders of all sortes; to Prelates and other Clergie of all degrees; and hauing done such wronges and being charged therewith most iustly, haue your miracles euer perswaded them to do any satisfaction or to make restitution? no God wot.

Consider what your Ignatian spirit is, concerning the restitution of goods purloyned by your deuoted sisters and humbled Penitents, from their Husbandes; you cannot but haue heard that, whereof *England, France, Germanie, Spaine, Italy* is full, some examples I haue added.

But here by the way because you talke so much of restitution of goods, I would haue the Reader to obserue, that the Ignatians doe procure for such their Priests as be sent into Countries which they call hereticall, one special facultie, from their holy Father, by which they haue power to compound with their Penitents, for all secret restitutions due to heretikes; I my selfe had the facultie granted vnder these wordes, (*facultas componendi super restitutiones occultas debitas hereticis*) A facultie, to compound for such secret restitutions, as are due to Heretikes. by which your manner of proceeding, it may easily appeare what care you haue of restitution, when you can make any benefit by compounding.

Ignatians make no conscience to restore same, Is it not lesse wrong for a man to haue his life taken away by payson then his good name by calumny where and when shee cannot answer for himselfe? Restitution of debts secret to Heretikes is not needfull, saith the Ignatian.

Mr. Floode pag. 152. num. 35.

But a greater fruite reaped from our miracles, and a clea-
rer signe that they are of God, is the conuersion of Infidells;
many Countreies partly by this meanes, partly by the good life
of our religious Preachers of Gods word, haue beene in this
age wonne to Christ, to the increase of the Christian name.
These miracles haue beene so cleare, and the fruit of them so
manifest, that some learned Protestants, & herein not unlike
to the Magicians of Egypt, acknowledged both in the miracles,

x Philip. Nicol.
de regno Christi
lib. 1. pag. 312.
313. 14. Iesui-
ta licet Idolola-
tra sint tamen
p. sunt per no-
men Christi mag-
nas virtutes
condere apud
Judos.

A a

and

and conuersion the finger of God. But they adde that such
 2. Iesuite in pri- miracles^r are done in confirmation of the Protestant Gospel,
 ma Indorū con- which the Iesuites preach in those Countries.

uersi ne sese Lu-
 theranos vel E-
 uangelicos pre-
 bent ibidem

pag. 53.

ANSWER.

Victoria relect.
 de Indu quinta
 propositio in ex-
 aminatione Ti-
 tuli Hispanorū.

It is affirmed
 as most certain
 of those Chri-
 stians who first
 found the In-
 dians that they
 vsed such cru-
 eltie vpon the
 Inhabitants
 that they called
 Iesus Christ
 the God of
 crueltie &c.
 Diez with more
 to like effect
 ferm. in Dom. de
 passione part. 1.
 See Acosta lib.
 de pr. cura. Ind.
 salu.

Here Master Floode you goe on in generall termes
 which is not without some intention of fraude; Perhaps
 you meane the west part of the world, called *America*,
 conteining *Peru*, *Brasile* &c. which some abusiuely call
 the west *Indies*: if you intend these, heare for, answer;
 what your famous and very learned protectour *Victoria*
 writeth of the same: thus he concludeth; *Quinta conclu-*
sio, The sife conclusion; To me it doth not sufficiently appeare,
whether the Christian faith hath beene as yet sufficiently pro-
posed, and shewed to those Barbarous people, so that they were
bound vnder paine of new sinne to beleue the same; This I say
because (as it is manifest by the second proposition) they are
not bound to beleue, unlesse faith bee proposed with probable
perswasion; But I heare of no miracles, nor signes; neither
doe I see any such religious examples of life; nay rather I see
many crimes and scandalls, and many impieties; wherefore, it
doth not appeare, that Christian religion hath beene so conue-
niently and godly preached vnto them, so that they are bound
to accept of the same: Thus this famous Prelectour, by
 which it is euident, that how soeuer the Spanish; and Pa-
 pall Emperour, haue drawne them into their subiection,
 they haue not done the same by the power of miracles
 and integritie of life, but only by dint of sword, which
 did so inhumanely and barbarouslie make hauocke of
 them, to the destruction of some millions of them, that
 no tongue is able to expresse the immanitie of their do-
 ings. I doe here professe ingenuousslie, that whilst I
 liued a Romanist reading the outrageous cruelties, which
 those most barbarous Spaniards, did then and there
 commit against those wretches, I could not containe
 from

from teares, hauing these or like considerations offering themselues to my minde. Doth it not appertaine to the iust iudgement of God to auenge such immane cruelties? haue not Christian Princes iust occasion, to wage warre against that Nation for making such hauocke of mankinde euen against the law of nature her selfe? Can these men be endewed with the spirit of God, who thus tyrannize like Furies of hell? Are these the speciall deuoutes of the Masse? Are these the cheife pillours of transubstantiation? do these challenge the defence of the same to be their peculiar glorie? thus then; And be it so, let them glory in their impieties? let immanitie, impietie, idolatrie, and treacherie runne thus euer handy pandie together vnder a brauing robe. But let great Britaine be thankfull yea euer thankfull to the great God of heauen, who in 88. deliuered her from the like immanitie (as the Barbarians suffered) which their then imperious Commaunder the Duke of Medina threatned against her: it is well knowne, that he intended a totall and vter subuersion of all: what they doe now proiect and aime at, I cannot say; yet I will be so bold out of my tender loue to my Countrey, to write what I haue heard some of them beforehand, purposing and consulting to proiect in these our halcyonian times of peace and prosperitie; which I do the rather because I doubt not, but that our enemies doe desire nothing more, then that we should sleepe in securitie the which by this one instance may appeare, when of late by iust command there was a generall reuewing and refurnishing of armour in this Kingdome, and trayning of men, how did the bristles of some corrouce and grow testie? *Ex subitaneis cognoscitur habitus; A habitu diu knowne by suddaine actions*; but now I will to what I obserued in my trauailes.

It were meere
stupidity once
to thinke that
the Pope and
his Confederates
doe not incessantly expect an occasion for the subuersion of this Kingdome.

Wherefoeuer and whenfoeuer I heard (as I haue done often) some, no small ones, of those Countries, and of those Courts, debate vpon eightie eights ouerthrow;

The myserie
of the Pope
and his confe-
derates against
this kingdome.

they euer resolved that *Elizabeth* living (so they termed that renowned *Queenes* raigne) there was no such like attempt to be made, but shee being dead, then if varietie of Competitours (which they hoped for) did bring confusion, it would be good fishing; otherwise if their follow a Successour peaceably to the Crowne (as by the gracious prouidence of God hapned, in our present most dread Soueraigne, to their feared confusion, and our vnspeakeable comfort) then they resolved, that all meanes possible were to be vsed that *Peace* (whereof they stood in great neede, a Renowned *Queene* hauing brought them vpon their knees) might be concluded, which being made, then by the secret endeouours of *Priests* and *Religious* (who might be sent hither with more securitie then before) we must draw (said they) if not wholly, yet at least to be our indirect fauourers and friends, some of the *Commanders*, and those who cannot bee wonne by pretence of Religion, must be purchased by gifts and large promises. But aboue all we must labour to shake hands with some of those, to whom the care of the Nauie, the Portes, and Sea coasts is committed, that if any such like attempt hereafter be thought vpon, by the Pope or his Catholike Maiestie, we may finde some fauourites; till this be done (said they) it is in vaine to thinke of Englands conversion, so they termed her intended conquest and subuersion. Thus and in like sort, they then proiected: which myserie of iniquitie whether it be now on foote or not, I cannot say, Loue causes ielousie; and where fraude hath euer been found, treacherie may be suspected. I cannot say that Carrochings and Feastings; entercourings and complyings; fauourings and giuings, haue any such intent, but *Danaei metuendi etiam dona ferentes*. I will not say there are gifts or giuers, but if there be, (*ex vno discite omnes*) by one learne all. When I was prisoner in Newgate for profession of Poperie, the then *Seniour Don Pedro* sent vnto the prison, a pretty

a pretty, nay a pettie diuident of five poundsto be deli-
 uered among the Priests that were there; it was sent by
 one *Richard Pilson* an Englishman, and one of the Pre-
 sidiarie Souldiers of Dunkerke; a man familiarly
 knowne to me in former times at the same place. This
 man (not knowing that I had taken the oath of Allege-
 ance) told me that his Lords pleasure was, that if any
 Priest there had taken the Oath of Allegiance, hee was
 to haue no part thereof; which afterwards I found to
 be true, for diuision was made, and I not minded. The
 Diuisioner, which was *Freeman* the Ignatian, and the
 other Priests, thought that I knew nothing of the grand
 Present; but afterwards, vnderstanding that I knew
 both of the money, and of the circumstances wherewith
 it was to be diuided; they fearing lest I would make the
 partialitie knowne to the State, gaue me a part, and also
 caused *Pilson* to denie what hee had before ingenuously
 told me. Thus much I write by the way, by which we
 may inferre, at what, and at whom they doe or would
 ayme in their gifts, and what they doe proiect by
 them.

It is more then
 to be feared
 that gifts may
 ballance and
 turne English
 Needels from
 the North pole
 to the South,
 &c.

Highly to bee
 commended is
 that honorable
 Person, who of
 late refused a
 Jewell of great
 value.

*Munera magna dabit fallat fallax ut in hamo;
 Et piscatorem piscis amare potest?*

Concerning the miracles which your Indian letters
 mention (of which you specially intend, as I gather by
 your marginall note) I answer; that your Ignatians haue
 been so bold of late yeeres to write at home, so many
 fonde and fabulous things of their Holy Father, that
 they deserue no credit for such narrations as they fetch
 from so farre off. Againe you, who of late haue so glo-
 riously boasted of your miraculous childe, whereof I
 my selfe being amongst you could learne no certaintie:
 You againe, who haue most impudently endeououred
 to gull so iudicious and learned a Nation as this is, with a
 stramineous miraculous face of, the chiefe Powder-plot

See my second addition in the end of this booke, about *Conings.*

Confession of Mr. Tirrell Priest vpon oath. The examinations of Sara Williams, Anne Smith, Friswood Williams, recorded in the Court records of high commission, &c.

The admirable historie of Lewes the Magician, and Magdalen, by Sebastian Mich.

Architect *Garret*. You who haue obtruded vnto vs so many papers of forged miracles, doe you now come out with your Indian wonders? Wee cannot beleue you. Call to minde that rule of the Law, *Qui semel est malus semper presumitur malus in eodem genere mali*. Hee who is found once ill (that is, habitually ill) is alwaies presumed to be ill, in the same kinde of euill, unless the contrarie doe evidently appeare. Call to minde, how gloriously you boasted within these few yeeres of the Great Sophy of Persia his conversion, by one of your order? Call to minde, how euen in the faces of your Aduersaries, that your holy Father *Edmundes* (a proud contentious arrogant head of faction) did with other Priests, publish most fabulous tales concerning the exorcismes and deliverances of some possessed lattes, Maryes and Fiddesses &c? Know you not, that the possessed ones haue discovered their forgerie vpon oath and depolition? And if it were not so, there are yet Priests liuing amongst you, (whom I will not name) who laugh in their sleeues at those fables, and those merriments whereof themselves were eye-witneses, they professe ingenuously that they liked not your Father *Edmundes* proceedings, though for feare they durst not speake against them.

Demurre with due consideration, vpon those miraculous and prodigious narrations, which the famous Fryer *Sebastian Michaelis*, together with his brother *Domptius* haue published in Fraunce, to the everlasting confusion of Poperie, concerning the conversion of *Magdalene*, obteyned by the diligence and praieres of the Papist-Deuill *Verrine*. Papist-Deuill I call him, because the Deuill gaue himselfe the name of *Verrine*, and because all his elegant and Fryer-like discourses, tended to make *Magdalene* a Roman Papist Conuert. Such *Verrines*, were fit to be sent to *Iapan*, *Sina*, *Ormus*, &c. to forward your haruest there, for I dare assure you that such your prodigious narrations are idle here, for they doe

doe greatly confirme vs in our opinions, that your Holy Father is the Antichrist, and sonne of perdition, whereof ² *Theſſal: 2.* *S. Paul* speaketh. How our Church esteemeth of Fryer *Sebastians* narrations, you may vnderstand by this: Our most iudicious and learned Soueraigne, hath in his wisdom (with the good liking of his most learned Archbishop of Canterburie) caused Fryer *Sebastians* booke, to be translated into our English vulgar tongue, by reading of the same to auert his people from Poperie; and it is translated so ingenuously without the adding of any annotations or caueats, (for the booke of it selfe giueth aduantage inough against Poperie.) saue onely, that a iudicious and exquisite Scholler in all points for his yeeres, hath prefixed before the Translation, the reasons and end of the same. Demurre vpon this *Mr. Flud* seriously, and then your selfe cannot but yeeld, what litle reason wee haue to regard your narrations, which come from so farre as *Iapan, Sina, &c.*

You glorie here much of the sanctitie of your preachers and their holy conuersation (their iustice I hope is more abounding then that of *Holt, Garnet, Gerrard, Parsons, Creswel, Walpole, Warnesford, &c.*) and you twit vs with idle life and sole faith. Sir, our faith is so clothed (I speak not of the Precisians and Sectaries, neither of those that are *in aperto* or in secret such,) with good workes, that I dare boldlie say standing within the limits of modestie, manie of our men are in no degree inferior to yours: I doe suppose verilie sir, that if his most excellent Maiestie should offer for one Church and Minister permitted in *Rome, or Naples, or Mullain, or Madrid*, to permit two, both Churches and Priests in his City of London; your holie Father and the Spanish monarch would not, nor durst not admit of the same. Tell me in good earnest sir, dare your Spanish Monarch permit in *Spaine* such accesse of his subiects into the house of our English Embassadors there, to see
our

our mens liues, and heare their doctrines as is daillie tollerated in some places wher his Ambassadors are.

Perhaps when you twit vs with single faith naked of good workes; you meane such workes as building of Churches, Chappels, Hospitalls, Colledges, &c. There are sir, who dare vndertake to shew that (due proportion of time and place being obserued) there haue beene as manie such good workes done since reformation as before; the taske I leaue to them: this I note onelie by the way, that the dilapidations vsed by King *Henry*, and the wicked appropriating of impropriations haue cooled the deuotions of a great manie, so to obserue such sacrilegious hauocke, made of Testaments and Wils of our ancient Kings, Priests, Nobles, and all other our predecessors; but as in the Statute containing sixe Popish articles, (which your Popish called the whip with sixe strings) he was led awry with humane spirit and worldly policie: so likewise in this dilapidating and ill appropriating of Church estates; but *caueat emptor & possessor*, lest their possession turne to their vtter ruine. Let them meditate vpon that of *Salomon*, *It is a snare to the man who denoureth that which is holy, and to make inquiry after vovues*. A snare which will doubtlesse insnare their soules into eternall perdition vnlesse they make restitution, and restore vnto God that which is his.

Prou. 20.25.

Coster contro. 2.

The miracles you speake of, and the fruits of them (say you) haue been so cleere, that some learned Protestants haue acknowledged the finger of God in them. You tell vs of learned Protestants, yet you point vs onlie to one in your margin, and him I take it of no extraordinarie note and fame in our Churches; but what if he say as you quote him? hath not your *Coster* said as much of the Nouatians? *It is said* (saith he) *that some of the Nouatians did miracles in time past, but that was done for testimonie of the Catholicke faith, amongst infidels, but not for strengthening of their errors, as hee who*

who in the ninth of S. Luke cast out Devils in Christs name: thus he with more to like purpose. Again he have not your Remists explained the same more cleerly in these words? *miracles are wrought sometimes by the name of Iesuu (whatsoever the men be) when it is for the prooffe of a truth or for the glory of God, &c.* Remists annot. in 9. march. 7.38. Again a little after; and so also heretickes may doe miracles among the Heathen to prove any article of the Christian faith. Thus they; compare now this of your men with that which the learned Protestant writeth, for he teacheth no more but that your miracles are done (if done at all) in confirmation of some true points of Christian religion for the glory of Christs name.

For further clearing of this point, I desire the Christian Reader to consider with me, how that the Ignatian and Popish Preachers, doe at the first of their preaching endeavour, or seeme to endeavour to laie for the foundation and first corner stone Christ Iesus, whom they teach and preach to be the onlie Messias, and that by faith in him, and true repentance; with obseruation of his commandements, saluation is onlie to be purchased; and vpon this ground worke they endeavour to overthrow all contrarie worships of Iewes, Infidels, and Gentiles; And so long as they rest here, their manner of preaching is Christian and Apostolicall, for confirmation of which preaching to the Pagans, if God be pleased to shew some miracles, it is not much to be marvelled at: But hauing by such manner of preaching conuerted some to be christians, then they deliuer their owne Additaments to this foundation; not of hay and stubble, but of brambles and bryers, then talke they of Indulgences, praying to Saints, Popes supremacie, worshipping of Images, with a thousand vanities; and that we may better conceiue this their practice with the Infidels, I will in some instances shew their manner of proceeding here in England.

B b

When

The like man-
ner vsed by
Popish Priests
to make their
new Proselytes

G. E.

When they assault anie they doe not at first inuite them to adoration and worshipping of Images, or kneeling to the Crosse; nay rather if occasion of speech of them be offered, they will professe and protest, that they doe not adore them, but that they haue them onlie before them in their *Oratories* and Churches, as memorials and remembrances of Christ and his Saints; but being fullie conuerted, then they impart vnto them the mysterie of adoration of Images, yet in nice termes, at first, to wit, that they adore and worship them not for themselues, but for God and the Saints whom they represent. Againe, they doe not at first teach to their new conuerts (especially if men of some good estate or discretion) the Popes absolute, and vnlimited power ouer Princes and kingdomes, to depose or dispose of them; no, no, that is a point reserued, vntill they be of age fit for solide meat, and when they doe teach the same, it is done verie circumspectlie, as that *Suffex* Ignatian, whom I mention in my motiues who denied me absolution, because I held that the Pope had not power to depose Princes, yet the same equiuocating Padre, the same day, after Masses were ended, we sitting at Table I proposing the question vnto him, before the gentleman of the house, his wife and some seruants, whether the Pope had power to depose Princes, made this direct answer that he could not, nor would not affirme so much; they were not as then capable of that solid meat, but since as I heare they haue imbraced it.

Againe, when they tell their new conuerts, that their sinnes cannot be forgiven without a Priests absolution, doe they acquaint them with the mysterie of their Indulgences? no assuredlie; such excrements they leaue for solide meat and their postpasts. So likewise (to contract much in briebe) at their first dealing with new conuerts, they auoid as much as is in them to debate those questions, which are controuerted betwixt them and vs,
and

and for that their maine fundamentall point of their Popish Gospell, to wit their Popes *Inerrability* and *Infallibilitie* of iudgement in matters offaith: do we thinke that they impart it to their new conuerts? no, no, they rather teach him to be subiect to generall *Councils*; and that in their Church no point of faith is, or can be declared without the consent of a generall *Council*; thus they for the most part doe deale with most of those, whom they seduce to their side; first perswade, and then teach as *Tertullian* of old wrote of the heretickes of his time: All which considered, their practice being answerable amongst the Infidels, it is not to be maruelled if God (who hath his elect in all places best known to himselfe) doth for the confirmation of some fundamentall points of Christian religion (which they at first truelie deliuer) effect and worke some miracles, whereby his elect out of the thickets of Idolatrie may be called to the Pastour of their Soules. And so I end this discourse with a notable saying of S. Ciprian. *To prophesie, to cast out devils, and to doe other great wonders upon earth, is a high and a wonderfull thing, yet he who is found to haue all these, doth not therefore obtaine eternall saluation, except he walke in the obseruation of a iust and upright way.* Thus he. Which I desire you to consider Master *Flood*, and so I come to examine what followeth in your reason.

*Ciprian de simp.
Prelat sine de
uit. Ecclesie.*

Master Floode pag. 152. num. 35.

I thinke sobrietie will smile at the Protestants felicitie in this point, who may sit by the fire-side, or lie quiet in their warme-beds, whilest the Iesuits go into barbarous Countries, to worke miracles, to proue forsooth their Gospell, that Fryers may marry Nunnes; and be saued by idle life in sole faith. I should thinke it more probable, that Luther in his nights conference with the Denill, did conuert and make him

a Demissa Angl.

B b 2

a friend

a friend to Christ, that now hee will bee content to worke miracles, to glorifie and extoll his name.

A N S W E R.

I haue heard
some of yours
glory of the
great and ho-
nourable en-
tertainments
yours haue
there, and they
spoke by expe-
rience.

Nay rather Master *Floode*, sobrietie cannot containe from *Vatimian*-like laughter, at your *Ignatian* felicitie in bragging and calumniating; Of your bragging, we haue already giuen some touches, a few words here. Whereas you glory of your Iesuits going into barbarous Countries; I pray you sir, though they goe into barbarous Countries, yet they goe not like *Mendicants* or without scrip and hauing only staues in their handes and sandals vpon their feete; no, no, sir, they goe plentifully furnished, with all manner of necessaries, fauourable countenanced, and very honourably provided for, by those Marchants *Portugalls*, or *Spaniards*, who conduct them into those Countries; not to by corners or deserts, but to principall or royall Cities, or cheife townes of the same; where their wants cannot be great but rather none at all. Their manner of proceeding in those Countries, is not vnlike vnto that of their brethren here in *England*; amongst whom you shall hardly finde one of threescore, that will reside in a mans house of meane note; No Sir, honourable houses are fit residences for your men, and seruices of esteeme (the reconciling of Ladies, Nobles, Nobleesses, and other Persons of worth) but if there be any worke of hazard, of labour, or of meane sort, that your brethren vse to put ouer to some Secular Priests, their *Pendants* and Creatures, which either reside neere vnto them or with them at their pleasures, to go, come, or stay as they shall appoint.

Whereas you talke of sitting by the fire, or sleeping in warme beds, I dare boldly say, number for number; the same is more practised by your Priests and Ignatians, then by our Ministers, except some few disordered ones; the

the reason whereof first is, their neuer intermitted diligence in preaching, which cannot be performed without much studie and labour, whereas few of your stake care for Sermons; their ordinarie taskes being to heare some pretty tales at confessions, to mumble vp their offices, and to say their Masses. For sleeping in warme beds, I dare vndertake you surpasse for time most of our Ministers; and to speake more specially of you Ignatians, what else is your manner of liuing, then a meere philosophicall (I will not say *Epicurian*) summe of contentment?

All your rules, orders, gouernment, disciplines, tend to this end, that you may enioy your contents; free from sorrow or greife; for this end your apparrell is convenient, warme, sweete and soft; your diet sweere, of the best, wholesome not without often varieties of dishes, pasts, postpasts, antepasts; you ordinarily feede thrice a day, in the Sommer you haue your afternoones collations; For sleepe you haue seuen houres and a halfe in winter; more vpon your recreation daies, and ordinarily eight houres in Sommer: if you were restrained from walking abroad, (considering the pleasantnesse of your Orchards and Gardens) the same were tollerable; but it is not so, for you haue your often perambulations abroad, through cities; and into the pleasantest fieldes and vineyardes; For your studies and exercises you haue your competency of bookes, and all other convenient helpes; In time of sickenesse, what doe you, or can you want, which arte or nature may afford? In breefe, your whole manner of liuing, is a summe of philosophicall content. And this I take to be the cause, why you doe not willingly permit any (no hardly of your *primates*) to enter into the secreter roomes of your most meete and daintily ordered houses; lest they should obserue in you, too great an *Epicurian* like care: I doe assure my selfe, that there are very few Ministers in En-

The Ignatians
hard & austere
liues.

gland, who would not gladly bee content to be so well provided for as you Ignatians are; they might haue been all of them sufficiently provided for (without that competence of meanes which our *Benificesse* precisians prate of) had not your holy Father the lawlesse Outlaw when hee domineired in this Kingdome diuided the Tithes of Parishes bestowing the best and fattest of them vpon his seruiceable locusts &c.

Perhaps you will make answeare and say , that though you haue all these worldly contents , yet you vse them moderately, and doe also containe from voluptuous pleasures of the flesh. What your moderation is, all those know who know you ; how moderate (I pray you) was your holy *Padre Gerrard*, who reuelled it lustily in Sir *Euerard Digbys* house whilest the poore Knight himselve, was mewed vp to meditate his weeke. contemplation of your vaine exercises ? What your voluptuousnesse is it would appeare, if particulars might be produced ; would God too many of your popish Monkes, Fryers &c. were not acquainted with that nefand pollution of your Italian *Cynedes* who haue not been ashamed publikely and in print to commend and extoll vnnaturall pleasures, which a modest penne cannot so much as touch, before the holy State of matrimony which God hath instituted and approued ? If you would seriously consider, what voluptuous abuses are committed in manie of your Congregations, you would haue litle cause to twit our Church for that she christianlie alloweth and approueth with the Apostle, *Mariage to be a thing honorable in all*, yea in Fryers and Nunnes , comming to the truth, and shaking off the bonds of blindnesse, wherein they had superstitiously enthralled themselues.

Much hath been said by the learned of our Churches, in defence of such mariages, yet considering how vniuersall the calumniation is, euen by those Priests, Dames, Matrones, Maides, Youthes, (who are guiltie *Criminis pessimi*)

peffimi,) and further considering that some Protestants for some politike respects, doe not greatly arride or approve of such mariages, I haue purposed in this place with the Readers patience, in all possible breuitie, to shew the lawfulnessse of such mariages, euen out of popish principles, and their dogmaticall *Tenents*. For clearing of this truth, I am first to prefixe some suppositions, and out of them to make my inferences.

First, I suppose as a truth confessed by them all, or most of them, that Christ and his Apostles did not prescribe necessitie or vow of single life, to any of the holy Orders; as Presbyterie, Decanrie, Subdeaconrie, either before the taking, or after the taking of the same: but that concerning the vow of chastitie either from Christ himselfe, or his Apostles, there is no other order then the order of *Counsell*; which is of this nature, according to the doctrine of all Pontificians, (no one Doctour excepted) that the vse, acceptance, and admittance of the same, is meerely of free choice and election, not out of necessitie. Thus they constantly deliuer concerning Euangelicall Counsell, which they distinguish into a threefold number, *Obedience, Pouertie, Chastitie*; of all which their doctrine is with the Apostle, *Preceptum Domini non habent, sed solum consilium*. That they haue no precept of the Lord, but only his Counsell. thus they.

Secondly, I doe suppose, that as the sonne of God made no limitation from mariage in any, so doubtlesse in that point he had respect vnto his Fathers prime institution, who in *Paradise* made an euerlasting ordinance approving and commending the same. This is a truth confessed by all sides, howsoever some popish Authors may sometimes seeme to denie it, in that they would seeme to fasten sinfull impurities vpon the state of mariage it selfe, but being called in question for the same, they crie *peccani*, yea they will reuile you if you seeme to lay such an imputation vpon them and their Church.

First Supposition.

Aquinas 2. 2.

q. 88. art. 11.

Alij omnes.

Canon. Apost.

Can. 5.

Gratian: causa

26. q. 2. cap. Sors

dist: 31. cap.

Quoniam.

Durand: de Conc:

Celebr.

Aquinas ubi

supra art: 2.

1 Cor: 7. 25.

Second Sup-

position.

Third Suppo-
sition.

Dist. 35. cap.

Alter.

Can. 13. apud

Gratian, dist. 37.

cap. Quoniam.

Gloss. in cap. Cū
in preterito, dist.

84.

Auentine hist.

Boior. lib. 5. pag.

355. & p. 346.

alias.

* I meane a
true generall
Councell; the
Hellen of Trent
is not worth
naming, being
in truth not
Generall.

Thirdly, I suppose that which the Aduerſaries them-
ſelues cannot denie, as being clearly to be proued out
of their owne *Historians, Canonists, Divines*; to wit, that
the inhibition and reſtrayning of mariage in ſome Per-
ſons; firſt by precept and law onely, after by vow and
promiſe, was brought into the Weſterne Church, by the
ordination and command of the Biſhops of Rome; I
ſay Weſterne Church, for the Eaſt Churches would ne-
uer admit of the ſame, as it is euident by a Canon of
the Councell in Trullo flatly decreeing againſt it. Now
it was brought into the Weſterne Church thus vnder a
ſhew of godlineſſe, the firſt ſhadow of it we finde in *Siri-
cius* Pope commanding the ſame. The like in *Calixtus*,
and after them in *Gregorie* the firſt; but theſe preuailed
not to make their commands vniuerſally receiued. But
when *Gregorie* the ſeuenth (that *Hildebrand* who tram-
pled vpon the Crownes of Emperours, who exalted him
ſelfe aboue all that vpon earth is called God) came pre-
ſently vpon the thouſand yeere; hee indeed preuailed
more for the promiſe of ſingle life in ſuch as came to the
Clergie, then all his Predeceſſors could before; and yet
not ſo vniuerſally, but that he was ſtoutly gaineſayd by
many *Prelatos*, innumerable *Prieſts*, and the greateſt
part of the *Laitie*, who were growne to haue that perſwa-
ſion of their Clergies incontinenſie, that they would
hardly admit any vnmarried *Prieſts*, to be their Paſtors;
thinking otherwiſe, that their wiues, daughters, ſeruants
would hardly liue in ſafegard from their lecherous af-
ſaults. So that then in this ſuppoſition, it reſteth inui-
olably true, ſo true that there is no gaineſaying it, that
ſome Popes with their Italian *Synodes*, or ſome prouin-
ciall *Councells* of other Countries, haue endeououred to
eſtabliſh the promiſe and vow of ſingle life in their Cler-
gie, notwithstanding there was neuer yet any * Generall
Councell, which by Canon decreed the ſame. Yea more,
neuer yet any Prouinciall Papall Synode, (obſerue this)
which

which hath dared to decree the same, as a speciall institution of Christ himselfe, or of any of his Apostles; they make it onely an ecclesiasticall institution, or ordinance of their owne. And in this point I am so confident, that I am assured no Adversarie can proue the contrary.

Fourthly, I suppose, how with ioynt voice and loude cry, euen to the astonishment of the Hearers and Readers, their owne *Canonists, Historians, Diuines, Fathers, Bishops, Priests, Lawyers* (yea euen those who themselves liued vnmarried) haue proclaimed to the world a confluence of beastly impurities, sodomiticall abominations, sacrilegious villanies, nefand buggeries, to haue ouerflowen and ouerwhelmed their Clergie and their whole Church, occasioned and following by reason of the more stricter obseruing the said law of single life. For the prooue of this point, I dare vndertake to bring more then a lurie of their owne Classicall Authors. Such is the fruit of the vnprofitable and pernicious tree planted by the Papall hand.

Fourth Supposition.

Matth: 7.16.

Fifthly, I suppose as a doctrine taught and receiued by them all, that no vow or promise whatsoever is of force obligatiue, by binding the conscience or pleasing to God, which is made of a thing vnprofitable or vaine, or which hindreth a greater good, and that in all such cases, dispensation or commutation and changing of such vowes is lawfull; yea and in case that a vow is vnprofitable or vaine, dispensation by a Superiour is not absolutely necessarie, but only for declaration sake, and to remove scandall, otherwise such vowes in themselves are meerly idle, vaine, and of no force at all, and are securely to be broken, saith *Aquinas*, though dispensation can not be had.

Fifth Supposition.

Aquin: 2.2. q. 88.

Summistæ & Canonistæ omnes.

Aquin: ubi sup: ar 2. ad 5. & 12.

Suppos. 6.

Popes haue dispensed with some religious professed Votaries vpon temporall respects.

Sixthly, I suppose, to make a valid and good dispensation, or a good and effectuell commutation of any vowes, it is sufficient if there be a iust cause. This is the generall doctrine of them all; yea their resolute Ignatian *S. J.* resolueth thuso *Ad dispensandum sufficit p. i. a. i. causam esse*

De his Aphi-
rismis, verbo,
Dispensatio.
Seuenth Sup-
position.

esse rationabilem. To dispense it is sufficient, if the cause be thought to be reasonable.

Seuenthly, I suppose, that whereas all Pontificians doe agree, that vowes and oathes may be dissolued, yet it is controuerted amongst them, when vowes and oaths be dispensed, whether there be a true relaxation and releasing of them or not, but onely a declaration that the same binde not, to wit, that the matter of the vow or oath being changed either by circumstance of time, place, end, or condition of person, the vow or oath, which did binde before, is now changed and altered, so that now it bindeth not; as for example. Such subiects as are by oath for confirmation of their fidelitie further bound to their Soueraignes, if the said Soueraignes happen to be excommunicate and denounced by the Pope (as it hath hapned in this Kingdome) the question is, whether such subiects shall need a very relaxation or release from such their oathes, or rather only a declaration, that such their oathes binde not, the matter of their oathes being changed, to wit, they that were Soueraignes before, being now none; their Soueraignities being taken from them, by vertue of their Popes denunciatiue excommunication or deposition. This and like questions are indeed controuerted amongst them, in their Scholastike Disputations; yet generally the learnedst of them doe hold, that there is only a declaration, no relaxation or release; and their reason and ground of this is very strong; for otherwise (say they) it cannot be auoyded, but that the Pope shall be thought to haue power to dispense in the Commandements of the first Table, to which the obligation of vowes and oathes doe appertaine. Thus they; and this is a point, which the Reader must carrie well in his minde; for if their dispensations be no other then declarations, that vowes and oathes binde not in such cases, by reason of some alteration either of matter or person, or circumstance of matter

See Azor: his
Institutions
lib. II. Tom. 2.

Nota bene.

matter and person, then such dispensations are not acts of iurisdiction and power, but rather are effects and acts of knowledge; which are sooner to be found in a learned Priest, then in an ignorant Prelate; out of which supposition it may be clearly inferred, that in case diuers learned men shall declare, that such and such vowes, or oathes doe not binde the makers of them, but rather that they are hurtfull, vnprofitable, pernicious, that then the consciences of such Vowers or Swearers shall be assured, if they keepe not the same; when their Bishops and Superiours be maliciously bent, and will not graunt any dispensation or relaxation for the same.

See S^a Aphor.
verbo, Poti.
Irritatio 9.

Eightly, I suppose as a truth manifest, taught in expresse termes by many of their Cheifetaines, and evidently deduced out of them all; to wit, that when two vowes incompatible (that is, which cannot be kept together) doe concur, if they be both alike good, the first is to be kept, otherwise the better of the two, and that which is necessarie vpon command, before that which is voluntarie, and vpon free election.

Eight Suppo-
sition.

S^a. verbo Poti.
33. Alij.

Ninthly, I suppose that, which (though not deliuered by all) is taught by their most and best learned, I might say all, to wit, that any one, who shall vow to enter into some one speciall religion and to continue in the same; if in the yeere of his probation or tryall, hee shall finde himselfe not fit nor able for the same, he may freely and safely goe out, and leaue of that course of life betaking himselfe to marriage.

Ninth Suppo-
sition.

Tenthly, I suppose, that which is expressly deliuered by some of them, not gainsayd by any, to wit, that hee or shee, who maketh a vow, which in the roote and beginning of the same is not sound or valid, if afterwards he shall vpon an erroneous iudgement thinking himselfe bound therewith, ratifie, confirme, and approue the same; yet vpon a better consideration he may perswade himselfe that he is not bound therevnto, but is as free as

Tenth Suppo-
sition.

S^a. vbi supra
7. & 13.

if he had neuer vowed the same.

*Eleventh
Supposition.
S^a vbi supra
4. & 18.
Aquinas vbi sup
2. ad 3.*

Eleventhly, I suppose that he or she who vower any thing for an ill end, and vpon a wicked cause, is no whit tyed by such a vow, or bound to keepe the same *ex vi uari*, by the force of the vow, and as it is obligatorie before God; howsoever by humane authoritie, they may be compelled therevnto. This is a truth manifest in it selfe confessed by them all.

*Twelfth Sup-
position.
S^a. Azor: Na-
uar: Tolet: mnes.*

Twelfthly, I suppose, that which is deliuered by them in all expresse termes, to wit, that a vow which is made of an impossible thing, bindeth not; which is not only to be vnderstood, of that which is physically and naturally impossible, as if one *Icarus*-like should vow he would flie to Rome; but also of that which is morally impossible, as for example, if a man should vow, he would vpon his knees creepe to Rome from Paris; or that hee would neuer commit sinne at all; or if a woman should make a vow that she would neuer speake an idle worde; Or if a man that is by nature hastie, should make a vow that he would neuer speake one hastie word: These vows, and all of like nature, are in themselves voide, as being of such things as are morally impossible.

*Thirteenth
Suppos.*

Thirteenthly, I suppose, as an euident truth deliuered also by the Aduersaries; that no married Person either Husband, or Wife; no Childe vnder government of Parents; no Religious Person vnder obedience of Superiours, can make any Vow, which shall binde their consciences, without approuance of the Husband, or Wife, allowance of Parents, or approbation of Superiours. Yea their Cardinall *Toller* pronounceth resolutely, When the matter of the Vow is contrarie to those things in which the Inferiour is bound to obey the Superiour, as the Childe the Parent, presently the vows are voide, vnlesse they be approved by the Superiours.

*Toller. lib. 4.
cap. 18.*

Suppos. 14.

Fourteenthly I suppose, that which is defended by most

most of the Aduersaries; to wit, that it is not a verball vowing of the mouth, which bindeth any man before God, but that further there is required an expresse intention of him that voweth if not to binde himselfe yet at least an intention to vow, and make a promise; So that he who shall with his mouth vtter wordes of a vowe, if he had neither intention to vowe, nor to binde himselfe; he is not bound before God, howsoever hee may bee compelled by authoritie of man to obserue the same, which he seemed to vow and promise.

*Sa: verbo voto 6
Aquinas 2. 2. q.
88. 3. ad 3. &
art. 1. per totum
alias.*

These things thus supposed as clearely maintained by the Aduersaries, I doe out of them deduct certaine consequences (agreeing to the rule and analogie of faith) which do approue and commend the marriages of such Fryers, Nunnes, or Priests, who conuerted from Poperie, shall adioyne themselves to the reformed Churches.

Out of the first, second, third, and fourth suppositions I thus euidently inferre; that considering Bishops Priests &c. in the primitive Church were indifferently married, and that there is no order nor command from Christ, or from his Apostles, touching the vow or promise of single life in Clergie-men; and further, that the same was brought into the Church by the Bishops of Rome by degrees; First, by law and command only, that such as tooke orders should lead single liues; afterwards, (because the same law was not well obserued by diuers after they had taken orders) it was deuised by the Bishops of Rome (whereof wee haue example in *Gregorie the first*) that none should be admitted to sacred Orders of Subdeaconship who would not at the taking of the same, promise to liue single liues; and weighing further, that to the very astonishment of the heauens, and the prouoking of Gods wrath against mankind, (by the meanes of the said lawes and vowes (there haue followed such Seas of most abominable and nefand sinnes in their Church; I should thinke him or her, sinfully wick-

1. Inference.
*Canon Apost. 5.
Athanas epist.
ad Dracontium.
See Brigets Re-
uelat. lib. 7. re-
uelat. cap. 10.
and Greg. lib. 3.
epist. 34.*

*Greg. lib. 1.
Indict. 9. epist.
42.
Auentine saith
that the forbid-
ding of marri-
age in Priests
was reputed by
many Prelates
&c. a pestife-
rous heresie,
Auent. lib. 5.
pag. 355.*

2. Cor. 10. 8. ed, who pondering that of the Apostle that the Church hath no power giuen her but (*in adificationem*) for edifying, shall not account the holy Father of Rome most desperately malicious, who knowing what nefandabominations are practised by his Clergie, by meanes of his said enforced lawes and vowes, will not reuoke the same, and leaue the point of marriage in the Clergies free choise, as Christ and his Apostles left the same. For is it not an axiome in diuinitie, a principle in philosophie, that any humane law, whatsoeuer which is made for the benefit of soules, and auoyding of sinne, or iniustice: if the same law proue afterwarde to be pernicious, that it ought to be remoued and reuoked? I dare vndertake there was neuer yet Lawgiuer, who doth not approve this; only the Outlaw of Rome because hee must (according to Daniels prophetic *simulare castitatem*) dissemble chastity; he will not do it in this: Answer me directly Master Floode: are there not innumerable Ecclesiasticall Lawes and Canons in your Church, some enacted by Generall Councells? some decreed by your Popes, which notwithstanding vpon some inconueniences arising in the keeping of them, haue growne out of vse, and haue become (*nulla*) none, of no force? how many of the Ecclesiasticall Canons of the Nicene, Constantinopolitane, Sardike, Laterane, and other Councells haue beene cashiered either by expresse order, or conniency of your Popes? what; shall inconueniences remoue lawes established by supream and vniuersall authoritie? and shall not such a confluence of most abominable impurities, cause your holy Father to remoue an vnecessary Law of his owne hatching and bringing forth? How haue I heard your great Statesman Parsons in presence of some of the Spanish (*many Poderosos seniores*) most mightie Seniors, inueigh most bitterly against some of the ancient lawes of this Kingdome, especially that, concerning triall by a Iewry of twelue, for some inconueniences which

Aquinas 12. q.
96. 3. 4.

which his Fatherhood conceiued to be in it? wherupon he in his booke of reformation, vpon *Englands* conuersion, did Dictatour-like decree an amendment of the same; especially in that point, becaule in case of triall for life and death, amongst vs in *England* no man is permitted to haue his Aduocate or Counceler, though in all other ciuill causes, so much is allowed. But this we must leaue to the Lawyers (whom it concerneth) who are to defend the equitie of their Lawes: this I obserue and inferre, if *Parsons* thought a law of so great antiquity, (he constantly affirmed the same to haue been brought in by *William the Conquerour*, for the ruining and subuersion of the English) worthy either of correction, or remoueall, for some temporall inconueniences arising thereout? why shall not the losse of innumerable soules (for as one of your owne said, *multi saluarentur &c.* Many would be saved in a married Priesthood who are damned in a barren Presbiteracie) be a sufficient cause to remoue so vnneccessarie and wicked a Law? which as it is cause of eternall perdition to many; so I boldly and constantly affirme it is cause of sinne in wellny all, who vndergoe the same; and this I confidently set down, both in respect of what I know by experience; and what I haue heard from diuers others, who haue been intinely acquainted with your votaries. But be it as it will, I doubt not but that of some ancients speaking of Antichrist must bee accomplished in your Pope; *Simulabit castitatem ut plurimos decipiat*; He will dissemble chastitie, that he may deceiue very many; which case standing thus, the Pope continuing obstinate in his tyrannical enforcing of such a law, I wish Pontifician Priests and others to call to minde, that doctrinall and resolute position, which is generally taught by all their Diuines, Canonists, and Summits, to wit; that *lex humana &c.* a humane law bindeth not in conscience, when it is either vniust, or it is unprofitable, or when it is not for the common good, or when it bringeth

*Apud Eneam
Siluii de Gesti
Conc. Basil.*

*Multi saluarentur in Sacerdotio
coniugato qui in
sterili damnantur. See Panor.
cap. Cum olim
de Cleric. coniug.*

*Hieron: in dan.
Lyran. Hipol:
de consen.*

*Sc. verbo lex.
See Azar. Tom.
4. lib. 5. Siluest.*

eth great hurt, or when it is very hard so be kept, for then it is reputed in the law to be impossible; thus they, so that if the Pope and his Ministers shall still continue in their tyrannicall enforcing of such lawes, they may bee condemned and contemned; yea further, who may iustly condemne those, which take orders in that Church, if at the taking of the same, they doe vse some amphibologicall equiuocation or mentall reseruatiō (such as his Ignatian Proctours doe teach their blinde Obedients to vse towards their Soueraignes & his lawfull Magistrates) thereby to delude, and deceiue such tyrannicall proceeding, for what is it else then (*arte artem fallere*) by honest *Arte to deceiue that wicked mans practise?*

2. Inference.

Where necessity vrgeth, dispensation is excusable, where vtilitie moueth dispensation is laudable; profit I say common, not priuate. Bernard. de cons. lib. 3.

Secondly I inferre out of the 5. 6. and 7. suppositions; which haue that a vowe prouing either idle, vnprofitable, or vniust, or nochie and hurtfull to the common good; and in speciall if hurtfull to the spirituall good of the Vower; the same may be for such respects dispensed withall or changed: And as wee haue it in the sixth supposition, It is sufficient for a dispensation or change, if the cause be thought and reputed lawfull: and further as we haue it in the seuenth supposition, this dispensation is rather to bee called a declaration of the inualidity or nullitie of the vowe, then a relaxation or release of the obligation of the same; So that if the Prelate or Superiour be wilfully bent; that he will not dispense (as he is bound and ought, otherwise he sinneth greatly) then the declaration of learned men, touching the vnprofitablenesse, hurtfulnesse &c. of such a vowe shall be sufficient, for clearing and appeasing the conscience of such votaries. Now what shall we thinke to be a iust cause for a dispensation of a vowe, if that may not be so reputed, which Popes, Prelates, Synodes, Doctours, the generall voice, and noice of all people doe repute to be such; as they doe in this case of Nunnes and Priests marrying? What? said not that your pious *Pim* the second thus?

That

That as marriage was taken away from Priests upon certaine Pius apud Plat. reasons so there were more reasons to haue the same restored to them againe. This said your Pope vpon consideration of the horrible enormities committed in your Church: which saying of his hath been receiued with applause of deuines, Canonists, Princes, Emperors, and the voice of all people. Much might be said in this kind but the matter is cleere, I goe on.

See Fricius lib.
4. de Eccles.
in Apologia pro
matr. sacerdot.

Thirdlie, out of the eight supposition thus I do most cleerlie inferre, that whereas there meet two vowes together in a Frier, Priest, Monke, or Nunne: the one and first which they made to God in baptisme; the other which vpon an erroneous conceit, and inforced law, they made to man: in case these two vowes are incompatible, and cannot be both kept, (as they are in him or her who vpon due examination and long triall finde themselues not to haue the gift of continencie) then doubtlesse the better and more necessarie of these two must take place; which without all controuersie is that, which was made to God in Baptisme. Now by vertue of that law such as haue not the gift of continencie, are bound vnder paine of damnation to hearken to the Apostle declaring and commanding thus (*melius est nubere quam uri*) It is better to marry then to burne, and thus 1 Cor. 7. 9.

Third
Inference.

Qui non continet nubat; He or she who containeth not let him or her marry; The Apostle doth not say he that cannot containe let him marrie; but thus, he that doth not containe let him marry; that is who hauing made triall of himselfe or of her selfe, and findeth by daily experience either of often lapses or else of morosous desires (which is burning) let such a one marrie: and this is the very case whereof S. Austen, Cyprian, Bernard, and some others haue spoken; inueighing and exclaiming against such as made pretenced vowes and kept them not; affirming that it was better for them to marrie. And here I answer an objection by the way which may be thus made:

August. de virg.
gin. cap. 34 Cy-
prian. ep. 11. lib. 1
Bern. in serm.
ad Clerum. de
conuers.

D d

By

It is impossible
for him to con-
taine who hath
not the gift
of continency

My faculty
for dispensati-
ons, &c. was
delivered in
these words.
Facultas, &c.
A faculty to
dispense with
all voves and
oathes; excep-
ting those of
perpetuall cha-
stity and reli-
gion. After was
added power
to dispense
in simple voves
of chastity, &c.
1 Tim. 5. 11.

By our first vowe in Baptisme we are bound to keepe all after promises or voves; which we may make either to God or man. It is true indeede, in such voves and promises that are iust, and in such things that a man hath liberty to vow; now in case a man or a woman cannot containe or hath not the gift of chastitie (which is evident they haue not if they doe not containe) then they haue not libertie to vowe; for in such cases the law of God prescribeth and commandeth marriage; reiecting such sinfull voves which the votaries cannot obserue, but are by them more and more enthralled in the bondage of sinne.

If they reply and say, it was indeed in the votaries free choice, whether he would vowe or not; but having vowed, he is absolutely tied to the performance of the same, and is no more at his owne libertie: I answer thus cleerlie, and returne the argument against themselves: If there may be no error in vowing, then downe falleth to the ground all their pretended power of dispensing and changing of voves; and if there may happen error in other voves, why not in the voves of chastity, where presumption of vowing is most frequent? (*sed victoria rarissima*) but the victory most rare and seldom? If our Pontificians could shew vs out of the word of God, that a promiscuous and indifferent liberty of vowing chastity were allowable in all sorts of people, then they should say somewhat to that purpose; but concerning this we may take a scantling out of that which *S. Paul* ordereth touching yonger widdowes: (which all the aduersaries generally vnderstand of vowing *Nunnes*) that they are not in any case to bee accepted or admitted *before they be threescore yeere old*, (a competent and sufficient time for triall and probation) wholly to dedicate themselves to God by renouncing of the world. O *Mr. Flud* what defence can you make for your Churches admitting Boyes, and Girles, to vowe before they come to
fixe

sixe times three yeeres old. How expresly is their practise against the holy Apostles ordinance? He will haue none admitted before they be threescore yeere old, and after long triall, you admit yong girles of fourteene yeeres of age, and are not ashamed to permit them to professe after a yeeres probation; yea more then this, (for the consummating of your impietie in this kinde) though such yonger probationers in the yeere of their tryall doe finde themselves continuallie buffered with temptations on all sides; yea and oftentime to be most vnconsolable afflicted, yet rather then such shall depart from you, if they may proue beneficiall to your Monasteries, or at least for auoiding of scandall, they shall haue strange encouragements giuen them, to continue in that wicked course, whereby their Soules are very likelie eternallie to perish.

Fourthly, out of the ninth supposition, I euidentlie *Fourth Inference.* deduce, if it be lawfull for one who hath vowed to enter into some one religion, not to stand to the keeping of his vowe, if in time of his triall and probation he finde not himselfe fit for the same: Why then shall it not be lawfull for any Monke, Frier, Priest, or Nunne, after they haue made their voves, if they by experience find themselves altogether vnfit, and that they were both in time of their probation, and at the time of their vowing deceiued by some delusion, why (I say) shall it not be lawfull for them to vse such remedies against those temptations as God hath appointed?

Standing within the obligation and nature of a vowe, what difference can be found betwixt that which is simple, and that which is solemn? Your *Celestine* affirmeth, that a simple vow bindeth no lesse before God then a solemn one doth: The summe is, neither simple nor solemn vow pleaseth God, which is begun with sin; prosecuted and consummated with sinne; and if such please not God, assuredly they cannot binde the conscience.

Lib. institut.
cap. de votis.

1. Cor 7. 7. 37.
See S Hierom
in cap 19. Math.
S. Chrysost.

It is the vngra-
tious voice of
the vnprofita-
ble seruant;
that God reap-
eth where hee
soweth not,
and gathereth
where he hath
not strawed
Math. 25. 24.

science of any man: For (to vse *Caluins* wordes, *si in hu-
manis contractibus &c.* If in humane contracts, those onely
promises doe binde vs, in which those to whom we promise will
haue vs bound, it is absurd, that wee should bee enforced to
performe those things which God doth not require at our
handes: thus he. Now cleere it is, that God doth not re-
quire, nor neuer will require continencie or chastitie
from those, to whom he hath not giuen the gift thereof;
and that he giueth not the gift thereof to all it is euident
by that of the Apostle *unusquisque &c.* Every one recei-
ueth his proper gift from God one after this sort: another after
that manner. Now Master Flood, put case that diuers of
your Monkes, Fryers, and Nunnes, haue vowed chastie-
tie; and yet afterwarde by a lamentable experience
finde that they haue not the gift thereof, but doe ince-
santly burne (as it is certaine some of your owne *Ignatians* do) what will you haue such to do? will you tran-
uert the words of the Apostle, and say let them rather
burne, then marry? if you should so say, you should
shew your selfe to be but a very simple Theologue. Per-
haps you will reply and say, that although God doe not
giue the efficacious and congruous gift of continencie
to all that vowed; so that infallibly they shall thereby
containe: notwithstanding, he giueth them all, or pro-
fereth to them all, sufficient grace, whereby they may
bee able to containe; so that they haue a *posse* to con-
taine, although they shall not thereby effectually con-
taine. If thus you answer, I aske of you, where haue
you learned of such a dallying of God with his Graces,
towards your votaries? Whence learned you to impose
so blasphemous an immanitie and crueltie vpon God,
that he will require a reall performance, and an effect-
all effect of continencie in your Priests, and yet giueth
them not an efficacious gift of continencie to performe
the same? but onely a *posse*, a power, a possibilitie;
which infallibly, shall neuer take effect: let this bee re-
corded,

corded, as one amongst the rest of your blasphemous positions.

Fiftly I deduce, out of the tenth and eleventh suppositions; in which it is let downe, that what vowe soeuer is tainted with an ill end, or which is made vpon a sinnefull and erroneous occasion, though ratified by a continued custome, is notwithstanding vnpleasing to God; now the occasion of such vowing in your Priests is wicked, and naught; for it is vpon an erroneous iudgement and opinion in most of them, that holy Orders and the vow of chastitie are so annexed together, by Christs institution, that they cannot be seuered: or that matrimoniall estate of life is so impure and vncleane, that it cannot well consort with Priestly puritie: or else vpon an apprehension, that thereby they shall be more honourable and regardable to their Laities: or with some such like respects; all which are meere phantasies and sinfull vanities.

5. Inference.

The endes of
popish votaries
vowings.

Againe, your Priests by the vowing and performance of vnnesessarie voves, doe approoue the Popes tyrannicall and Antichristian Supremacie, which is no lesse, then a point of impietie against Christ. So that whensoever it shall please him to open their eies, that they may see the errors in which they formerly walked; doubtlesse they are no more tyed to such voves then all archers are tyed to *Robbinhoods* lawes of archerie; and lesse then *S. Paul* being conuerred was to the ceremoniall lawes of the *Iewes*. I doe not by this reprove thole who comming from *Rome* do liue in single life; but I constantly maintaine, that if they do continue still in single life, by vertue of their erroneous vowe, founded vpon Papall superstitious commaund; they doe therein greiuously transgresse: by which I inferre how idly policke, that Doctour was, who aduised a Priest (who was conuerred from the Church of *Rome*) thus; that as hee euer tendered his credit, he should not marrie: which his idle counsell did make so deep an impression in the

He partaketh
with sinne that
doth by act or
practise main-
taine a law of
sinne.

minde

minde (the Doctour was then in a place of great note) that whereas before, he was doubtfull whether to marry or not; he resolved fully to make vse of his Christian libertie; and to enter into that course of life; being not a little scandalized at the Doctours aduise, as in like sort another Priest, was at the censure of some other, who greatly reprooued him for that euen at the same time, when he was conuerted, hee entered into the holy state of matrimonie.

Further to touch some other speciall ends, & motives, which moue your religious to vow; they are doubtlesse vaine and superstitious: the superstition of which being opened vnto them, the inualidity of their vowe is thereby also opened; so that they may for some honest ends, as to make vse of their christian liberty, to procreate children, to shake off Antichrists yoke, &c. lawfully and freely enter into the state of matrimonie.

How idle an end is that, whereby you make a single life to be more satisfactorious for sinnes, then the other?

How vaine that, that no man entring into the estate of marriage, can so carefully looke to the charge of soules as those which are vnmarried?

See *Azor: instit.*
tom. 2. lib. 12.
cap. 5.

How pernicious an end is that, and most iniurious to Christs death and passion? (which is indeed the cheifest end, all your votaries aime at) by which you teach them, that by meanes of a solemne profession of your vowe; they are made as cleare and free from all their sinnes, as the childe or Adult Person which is presently taken from the font of Baptisme. This is a high point of your superstition, to equalize your solemne vowe-profession, with the Sacrament of Baptisme. Yea some of your Doctours grant that, to this your owne pretended tradition of solemne vowing, which they denie to baptisme; to wit, that so often as a professed Person shall renew in his or her minde their former profession ratifying and approving

approving the same, they are thereby anew expiated, and made cleare from all their finnes; so potent a lauer, and sacrament it is. By the which it is most cleare, that all your professors haue their vowes grounded vpon most superstitious ends.

Let vs now make application to some of your Religious, especially your Nunnes. The Apostle decreeth, that *younger women and widowes should marrie*, and that the Church shall admit none into the number of Church-widowes, (you and yours commonly interpret this of your vowing Nunnes) before the age of threescore. This is the Apostles speciall decree; wisely weighing how rare the gift of continencie is, especially to widowes. Compare now this together with your presumptuous doctrine, who to draw young boyes and girles to make profession of chastitie, before they can conceiue what chastitie is, yea to make profession of chastitie, when as some of them, know themselues to be luxuriously vnchaste; doe gilde ouer your Vowes of profession, with such incomparable perfection, that you equalize it with Baptisme. But this your end being so pernicious; the motiues and inducements so superstitious, who can doubt, but such (to whom God shall be pleased to reueale his truth) as haue made in your Church superstitious Vowes, but that they are as free from them, and the obligation of them before God, as if they had neuer made them? for they are (*ipso iure, iure diuino nulla*) *exen* *una voce*, that by Gods owne law, of no force and validitie, and so in all lawes ought to be (*nulla*) void and none, and of no force. *All your Authors confesse that vows made for a finfull end are not to be kept.*

Sixthly, out of the twelfth Supposition I evidently inferre, that such as haue not the efficacious and effectual gift of continencie, they are in the case of impossibilitie; and so consequently, are no more bound to keepe such Vowes, then those who haue made Vowes of things apparantly impossible; whether naturally or morally impossible.

impossible, it little mattereth : as also it is no matter whether the impossibilitie be apparant or not ; it is sufficient that the conscience of the Votarie, telleth him, by his often conflicts, falls and foyles, that he hath not the gift of continencie. Neither shall it helpe you to answer and say, that such haue the gift of continencie, in a remote power, possibilitie, or sufficiencie, to be able to keepe it, though infallibly they shall neuer therby actually and effectually keep it : for this your answer besides that it is blasphemous against the goodnesse and wisdom of God, so it is also idle in it selfe. For, what would you thinke of that man, who should make a Clocke, with wheelles, barres, hammer, bell, hand, and all other parts and instruments belonging to the same, and yet hee should so place and order them together, that they should infallibly neuer strike ? would you thinke him wise, if hee should say he had made a Clock, which had a *posse*, a sufficient ablenesse to strike, though infallibly it should neuer strike, as being disorderly placed ? Or what would you thinke of such a ones wisdom, if he should be offended, that the Clocke did neuer strike ? Make you application *Mr. Flud*, and see how blasphemously you speake, and write of God. He giueth, (for so you all generally teach) to all Monkes, Priests and Nunnes, such sufficiencie of grace, whereby they may be able to conteyne, yet he so proffereth these his graces, in such circumstances of time, in such condition of place, or in such proportion to others, or in such disposition of the bodie or minde of them, to whom the graces are proffered, that infallibly they shall not, nor will not effectually and actually conteyne therewith, no not one of all them, to whom grace onely sufficient is offered.

Againe ; what would you thinke of the wisdom, iustice, and goodnesse of that Magistrate, which should commaund some Citizen, to a needlesse peece of worke
for

for example, to goe and keepe sentinell in a time of no danger, and should for that purpose, furnish him with Musket, and all other things belonging to that charge; yet should keepe his doores shut vp so fast, that the poore Citizen could not possibly stirre abroad. Would you commend his wisdom, goodnelle or iustice, if afterwards hee should tell the Citizen, that hee gaue him a Musket &c. wherewith to keepe sentinell? he gaue him a sufficiencie to doe it, and therefore because he did not effectually and actually performe so much, hee shall be punished for so treasonable an offence? make you the application *Mr. Flud*. God gives all your Votaries a remote sufficiencie, and power, to be able to conteyne, and yet doth not so congruously, and effectually moue and excite them, that they shall and will actually and really conteyne; and yet hee damneth them to euerlasting punishment, because they doe not actually and effectually conteyne, which they neuer can doe without his efficacious grace, which notwithstanding hee denieth vnto them. I tell you *Mr. Flud*, that though the windowes of heauen were opened to showre downe graces vpon your Votaries, yet if God by his speciall hand actually excite not their wills and mindes, to make vse, and to take hold of such graces, they are like vnto the Citizen which is commanded to keepe Sentinell, and yet hath his doores so shut vpon him, that he cannot possibly stirre abroad. Perhaps you will answer, that when the graces be offered and proffered, the will is able to make vse of them, and by them actually to conteyne; beware of that *Mr. Flud*, for it is deepe Pelagianisme so to affirme; and to make the vse and application of grace to be from mans will, and not effectually and efficaciously from grace it selfe.

Seuenthly, out of the thirteenth Supposition I euidently inferre; that seeing all are seruants to Christ, and vnder his obedience, it cannot be, that any may be admitted

mitted to vow any thing, which is against his command, Now his command is *rather to marrie then to burne*: his expresse precept is that those *which conteyne not must marrie*: and that onely those are to conteyne, which haue the gift thereof. But hee who findeth by a long continued experience that hee can not get it (as an infinitie of your *Priests, Fryers and Nunnes*, doe) such a one doubletse is to looke vpon Gods expresse command, and not to tye himselfe with any priuate law of Vow, for performance of that, for which he wanteth strength and abilitie.

Eight Inference.

See Act.

Matth: 23. 24.

Lastly, out of the foureteenth supposition, I do most clearely inferre, that all such, who at the taking of Orders in the Papall Church, doe vow with their mouthes onely, and haue no intention to binde themselues therewith; that all such are free from keeping of such verball promises; howsoeuer whilest they liue in those Churches, they shall be compelled to the keeping of the same. Now that many so doe in that Church, it may easily be supposed, considering the frequencie of their doctrine and practise of equiuocation; especially in the point when violence is offered against a mans libertie; or else an vniust question is proposed to be answered, as in this case both doe happen. This being so; all those, who haue so deceiued by their owne arte, the Pope and his Officers, are doubletse no more tyed to single life, then any other thing, whereof they neuer made any promise or vowe at all. And in the Reformed Churches, if any should disrepute a Conuert for marrying vpon or after his conuersion, such a one sheweth himselfe either to be a politike Christian, or an vnconstant Neutrall. Gods cause needs no vnchristian policie, to bolster vp the same. If it be said that the Papists are scandalized therewith; alac, what is there in the reformed Churches wherewith they are not scandalized? But wee must say of them as Christ said of the Scribes and Pharisees, *Cæci sunt*

sunt & duces cæcorum; and so I end this discourse with those two excellent axiomes of Law, *Turpe votum quod scelere impletur*. Dishonest is that vow which is kept with crime. Againe, *In malis promissis rescinde fidem*. In bad promises breake thy fidelitie. Keep them not, neither with Iudg: 11. *Iepthe*, Herod, nor those, which vowed to kill *S. Paul*. Mar: 6.

Thus *Mr. Flud* I haue cleared out of your owne principles the lawfulnessse of mariage in your Votaries; if occasion doe require it, I doubt not but that according to the *analogie* of faith, I shall be able to defend these, to strengthen and enlarge them. Out of which you may easily iudge, how idle your calumnation is in objecting against vs that we allow your *Professionists* being conuerted to marrie. Let vs see what followeth. Act: 23.

Mr. FLUD. *ibidem*.

That Fryers may marrie Nannes, and be saned by idle life in sole faith. &c.

A N S W E R.

Your idle girde at marrying wee haue largely answered already; now to your other two calumnies of idle life and sole faith. Touching the first, let *Luthers*, *Melancthons*, *Bezoes*, *Caluins*, *Peter Martyrs* labours which they did vndergoe being conuerted, be compared with those of them, whilest they liued in Poperie, and they will seeme as a handfull to a heape.

As touching the doctrine of sole faith, you doe egregiously *Ignatianize*, that is, calumniate; for all the Churches reformed doe giue the *Anatheme* to all those, who teach sole faith, that is faith iustifying to be void of the fruit of good workes. Yea your selfe being a *Rabbie* cannot be ignorant, how your *Tridentine Synode* giues *Conc. Trid. Sess. 6. Can: 28.* the *Anatheme* to vs, because wee teach, and constantly

teach, that true faith, iustifying faith cannot be void of good workes.

After you have generally twitted the reformed Churches for receiuing of Monkes and Fryers, then you begin particularly to dispute thus grauely against *Martin Luther*. *I should thinke it more probable, that Luther in his nights conference with the Deuill, did convert and make him a friend to Christ, that now he will be content to worke miracles, to glorifie and extoll his name.* thus you argue for want of better matter. Wherein *Mr. Flud*, you behaue your selfe like a wrangling Lawyer, who careth not what he saith, so hee may thereby disaduanrage his Aduersaries cause. You call it a nights conference, when as that worthy man deliuereth it as a nights conflict, by which the Deuill endeououred to draw him to despaire; & withall declareth by what arguments (euen the chiefeest grounds for your massing sacrifice) hee did repulse his wicked suggestions. And can you thinke it to be an argument of reprobation, if a man be assaulted by Satan, *Who like a roaring Lyon goeth about seeking whom he may deuoure?* Was not the Sonne of God assaulted by Satan? Did hee not assault him with arguments taken out of Scripture, to moue him to presumption? And might not the Deuill also produce arguments either true or false, thereby to haue led *Luther* into despaire? Christ repulsed him by reasons; so also did *Luther*; which reasons you must sticke too, or else your Masse will to the ground. But with what face doe you produce *Luthers* conference with the Deuill, when as your *Dominican Fryers* haue published to the view of the world, how the Deuill called *Verrine*, did in a possessed person, labour by all meanes possible to perswade *Magdalene* to become a *Papish Conuert*? With what forehead doe you object this vnto vs, when as the Superiour of the Nunnes of *Brussells*, doth bring ten wicked Deuills, which were cast out of one *Catherine Buis* by vertue of the

1. Pet. 5.
Matth: 4.

Robert Chambers
pag. 234.

the *Image-Lady* at *Sichem*, to cry out thus vnto her, with a redoubled note, *Vive nostre Dame du Sichem: Vive nostre Dame du Sichem: Live our Ladie of Sichem, Our Ladie of Sichem live.* Here you haue Satan with your selues, ioyne in one manner of worship to that *Image-Ladie* of *Sichem*, calling her their *Ladie*. Are not you ashamed to impose thus against vs, when as your *Denham Deuill-dalliances*, conferences & disputes, both by night & day, are so learnedly published by the Bishop of *Chichester*? What meane you so to calumniate *Luther*, whenas in diuers of your Saints legends, it is to be found, how the Deuill did assault them with conferences at their departing out of the world? you might Master *Flood*, if mallice had not blinded you, haue considered, that, that worthy man, would neuer haue published this dispute to the world, if hee had taken the same to haue beene a friendly conference: you should rather commend his humilitie, for laying open his infirmities to the world, and Satans wiles; that others by his wisdom, patience, and constancie, might in like cases know how to behaue themselves. And to answere a further instance, which many of yours vrge against that man; as you cannot think those texts of Scripture, which Satan brought against Christ to be warrantable in that sense, in which they were brought by him, so howsoeuer Satan did produce true reasons and arguments to haue moued *Luther* to despaire, although the same are not good in that sense they were brought against him; yet they are good, and sufficient in their true and naturall sense, against the idolatrous communion of your Church, and your Massing sacrifice; & so your calumnation falleth to the ground, as likewise the pedantlike inference of yours. When you shall proue that your miracles and prodigies, turne to the direct glory of Christ, (otherwise then that they are inducements to vs to abhorre Antichrist) rather then to the honour of the *Image-Ladies* and *Roode-Lords*, *Creature-gods*.

*Vita Elzeary
comiti, vita Hi-
lariou, Antony
&c.*

Math. 4.

ture gods, which haue eyes and see not, hands and smite not; in whom *there is no spirit of life*, then you might be thought to speake to purpose; till that time wee will esteeme them as they are, Antichrists Characters and signes; now let vs examine the last and worst of all yours reasons.

CHAP. IX.

Wherein is examined Master Floods 6. reason.

Master Floode pag. 152. num. 36.

b 1. Cor. 10.
c Iacob. 1. Deus
instigator malo-
rum.

d Augst. de
vinitate Eccles.
cap. 16.

MY sixth & last reason is, the providence of God, most desirous of the saluation of mankind, not permitting them to be tempted aboue their power^b much lesse will he lend his infinite power to Sathan, to tempt men^c that they may be damned. Some few toies and trifles, God doth permit to trie the constancie of his faithfull, as were the miracles the Donatists did brag of, ^dstrange visions that their sacred sisters saw sleeping, or dreamed of waking: Those which Antichrist shall worke are greater, yet the vanitie of such signes, a constant faish with competent diligence may easily discover; but the Catholike miracles are great, many, and most witnessed, as hath beene procued. Such I say they are, that our Aduersaries in the end, are forced to graunt that they are true miracles, done by Gods owne hand, which no power vnder his omnipotencie can worke.

ANSWER.

This your last reason hath so many ignorances and fond applications in it, that I maruell you were not ashamed to commit it to the presse; you ground it vpon Gods prouidence towards mankind, most desirous of the saluation thereof; so that hee doth not permit the same to be tempted aboue its power. To shew the vanitie

tie of this discouſe, let mee aſke you what you meane when you ſay that *God is moſt deſirous &c.* do you meane by (*moſt deſirous*) Gods efficacious will, and by mankinde all people and nations of the world? if ſo (as ſo you muſt and doe) then how blaſphemous are you, to make God ſo impotent, that hee doth not bring that to paſſe, whereof hee is moſt deſirous, and hath an efficacious will to doe? concerning the other part, how vainly doe you applie that of Saint *Paul* to mankind, which the Apoſtle ſpecially intenderh of the faithfull; yea and if you will vnderſtand the ſame of Gods aide, and ſuccour againſt ſinall temptations, it is onely to be vnderſtood of the elect. 1. Cor. 10.

How ignorant a *Rabbie* in diuinitie are you, to affirme, that God doth not giue ouer any into a reprobate ſenſe? that he doth not permit any to be enthralled euen in the bondage and ſlauerie of ſinne? how vnacquainted are you with ſacred Scriptures, which often inculcate the contrarie? When you ſay that *God much leſſe will lend his infinite power to Satan to tempt men, that they may bee damned*; I maruell, that you a Diuine know not how to ſpeake like a Diuine: God cannot lend his infinite power vnleſſe he lend himſelfe. Surely you are confident of the excellency of your miracles, that you thinke they cannot be done by Satan, God permitting; vnleſſe God lend his infinite power in a peculiar and proper ſort for Satan to worke thereby. God worketh with all his creatures intimely and immediately with a generall concurſe; and more is not needfull, for the effecting of any of your prodigies. When you ſaid that *God will not lend his power to Sathan to tempt men whereby they may bee damned*; againſt whom doe you diſpute? you beate the aire; and fight with your owne ſhadowe. Some ignorants there may be, who may teach that God purpoſely without any preſcience of any ſin at all hath ordained ſome for damnation, and doth appoint Satan of purpoſe

purpose to tempt such, that they may be damned. There may be some such peruerse Diuines, as I doubt there are; but what of these? all Gods Churches doe detest them; all the whole current of sacred Scripture doth condemn them; and all honest minded people, which cannot endure Gods infinite iustice, and goodnesse to be blasphemed, doe hate and execrate them. For my selfe, I say (*Perfecto odio oderam illos*) with *Dauid*, I hate them as the Lords enemies with a full and perfect hate.

But that you may consider, vpon how sandy a ground you haue builded this your last reason; call to mind how your owne Remits translate Saint *Paul* writing to the *Thessalonians* of Antichrist, and his miracles; thus they there read; *whose comming is according to the operation of Satan, in all power and lying signes and wonders. And in all seducing of iniquitie to them that perish, for that they haue not receined the charitie of the truth; that they might be saved: Therefore, God will send them the operation of error, that they may beleue lying, that all may bee iudged, which haue not beleued the truth, but haue consented to iniquitie: thus they translate the Apostle. Where now is your forehead Master Flood, who write the flat contradictorie of this? and dare twit Gods prouidence, that he will not permit such things, whereof the holy Apostle so clearely pronounceth? and so I obserue how idly you applie that of Saint *James Deus intentator malorum, God is no tempter of euill*; for though God doe tollerate and permit these things, yet he is not the *Tempter*, but *Satan, Antichrist* and his Ministers.*

Iam. 1.

Newton's vision
and phintastick
delusion.

Further the Reader may obserue, how toyishly you come in with your toies and trifles, and tell vs a tale out of Saint *Austen*, of the *Donatists* dreames and visions; you should rather haue tould vs of Master *Newton's* vision at *Staunford*, against the Oath of allegiance, of which your *Gatehouse Candidates* were so iocund, that they consulted whether it were not meete to send the same to a Person

a Person of very great and high note, thereby to make him a popish Conuert. But lest you should be taken after tripping, to halt altogether, you confesse a little after, that Antichrists miracles *indeede shall be greater, notwithstanding they shall be such that the vanitie thereof a constant faith with competent diligence may easily discover.* It is the truest sentence of yours, in your whole booke: Antichrists miracles *indeede shall be greater, and such as may be discovered; for alreadie, (though they be great, strong, many, as che scriptures speake) yet they are discovered; and by them the man of sinne is reuealed.* And he who will be pleased to read but what your owne men *Canus, Espenceus, Lyra, Baronius, Halensis,* with diuers others, yea Popes, haue deliuered concerning some of your lying signes, and wonders, whereof your legends and *Portesses* haue beene full, will easily discover Antichrists pawes to bee in them: I dare vndertake out of your owne legends and popish *Anthours*, to discover diuers hundreths of miracles, which you your selues will acknowledge either in part, or wholly, to bee forged, or else such as by themselues will appeare whose brattes they are.

Mat 24. 24.
2 Thessal. 2.
Apocal. 13.

Whereas you adde insultinglie, that your Catholike miracles are many, and great, and most witnessed; wee ingenuously confesse it in part, for so the holie Scriptures haue deliuered, that those of Antichrist shall be such; but when you adde that your aduersaries doe confesse, that they are done by Gods owne hand, before we can yeelde thereunto, we must needs examine your prooffe which thus followeth.

See S Gregory
in Iob lib. 33. cap
25. lib. 34. cap. 3.

Mr. F L V D, pag. 153. num. 37.

Now their last refuge is, that which your greate Champi- on master Whitaker betakes himselfe (e) unto, to wit, that true miracles which none but God can doe, though knowne

(e) Whitaker de
Eccles. p. 348.
non igitur vera
miracula non
nisi diuina
vis fieri posse.

F f

to

(f) Ex neutro
 genere miraculo-
 rum, sufficiens
 testimonium aut
 certum argumen-
 tum colligitur.
 (g) Constat deum
 non modo veris
 sed & falsis do-
 ctoribus vim
 tribuere huius-
 modi miracula
 faciendi, non ta-
 men quo confir-
 met eorum falsa
 dogmata sed quo
 tentet eos ad
 quos mittantur.
 (h) Ricard. de
 Sancto victore
 lib. 1. de Trinitate.
 2. domine si error
 est quod credimus
 a te decepti
 sumus.

to be such (f) doe not demonstrate the truth of religion, he gi-
 neth this desperate reason, (g) to wit that God doth giue power
 to worke true miracles to false teachers, not to confirme their
 false opinions (saith hee) but to tempt those to whom
 they are sent. Can any doctrine be more dreadfull or harsh
 in a Christians eare then this? How can any man know, that
 God doth not allow that doctrine, which false Prophets say
 he doth allow, and shew his broad scale for their saying?
 But this master Whitaker cannot deny, but that Catholikes
 in the day of iudgement may haue that plea, which a learned
 and ancient Father thought inuincible, which he sets downe
 for our comfort in these words. (h) O Lord, if it be an error
 which we beleene, we are deceiued by thee, for thou hast confir-
 med these things vnto vs, with such signes and wonders, which
 could not be done but by thee: Protestants will grant that we
 are deceiued by God, by the wonders and miracles which our
 teachers say, that he wrought and worketh by them, to confirm
 this truth, yet say they we must be damned.

ANSWER.

When you haue but an inch granted, you will take
 an ell; you may be ashamed of your impertinencies. But
 to answer your inference; That verie learned and reue-
 rend Clarke Master Whitaker (as I gather out of your
 marginall notes, for I haue not his booke) saith onlie
 that God may worke some true miracles, by false tea-
 chers, though not to confirme their doctrine, but onlie
 to proue and make triall of his seruants; you translate
 his word *tentet*, *tempt*, whereas it is euident, he hath it here
 for to *trie* or *proue*. Now master Flud if master Whitaker
 must be put to his purgation for this his saying; what
 then will become of Moses, who saith in expresse termes
 thus, euen as much as master Whitaker doth if not more:
 If (saith Moses) there shall arise in the middest of thee a Pro-
 phet or a dreamer of dreames, and shall tell thee a signe or a
 wonder, and the signe or wonder come to passe, whereof he spea-
 keth.

Deut. 13. v. 1.
 2. 3. &c.

keth to thee; saying let vs goe after other Gods (which thou hast not knowne) and let vs serue them. Thou shalt not hearken vnto the words of that Prophet, or dreamer of dreames; for the Lord your God tempteth you, to know whether you loue the Lord your God with all your heart and with all your soule. Thus Moses speaking the same which master Whitaker doth. Now cry out against Moses, master Flud, & say vnto him; can any doctrine be more dreadfull and harsh in a Christian mans eare then this? what harshnesse or dreadfull, if God be pleased for the triall of his elect (he still vpholding them) to permit some false Prophet to doe some great miracles; which to them may seeme and appeare a true miracle, though indeed it be not about the extraordinary course of nature?

Call to mind what I haue alreadie cited out of your owne *Remists*; who ingenuously confesse, that some false Prophets may doe some true miracles for confirmation of some Catholike point of doctrine; which when they doe, will they not say further, and brag, that such miracles are done also for the confirmation of their errors, and false doctrines? And is not this the dailie practice of yours? so voluminous *Coccinus*, so great *Bellarmino*, so *Stapleton*, so *Bristow* with his *Pedant*, *D. Hill*, who quartered his idle reasons, wholly out of *Bristowes* *Motines* and *Vlenbergius* his causes, so that most superstitious *Costerus* worthilie and wittilie was termed by maiesty foulemouthed and shamelesse *Coster*.

Call to minde how *Stapleton* that vndanted Pillar of your Synagogue speaking of Antichrists miracles hath these words: *Et si vera sint prodigia, quoad actus supernaturales, &c.* Although the miracles be true, in respect of the supernaturall actions, notwithstanding they shall be no other then lying; because they shall serue a lye: Certainly for the greater triall of the faithfull; (For therefore heresies must be, that those who are tried may be manifest) not only Antichrist himselfe and his ministers, but all sorts of hereticks (God permit-

Promptuamoral.
in dem 24. post
pens. loco 4.

1 Cor. 11.

August lib. 8. 3.
question 9. 79.

ting) shall be able to doe miracles as well, and no otherwise then the magicians did. And Stapleton not content with his owne bare assertion, draweth authoritie to the same out of S. Austen, who discoursing vpon those words of S. Mathew (there shall arise false Prophets) hath much for this purpose. *Admonet hoc dominus, &c.* Our Lord doth admonish these things, that we may understand that certaine wicked men shall doe also certaine miracles, such as the Saints cannot doe; and yet they are not to be thought to bee of better place with God. And a little after, where. Therefore the Magicians doe certaine things which the Saints neuer doe, they are done for a different end, and vpon a diuers title; for they doe these things seeking their owne glory, these doe seeking the glory of God. And those doe as it were by certaine priuate contracts and benefits, granted from the powers in their kind; For it is oftentimes granted by diuine law vnto the Diuels, that they may performe some things (euen by that priuate right of miracles) to those, whom according to their demerits they haue subdued vnto themselves, but these by a publike administration by the command of him to whom euery creature is subiect. Out of all which the iudicious reader may obserue, how impertinent Master Fluds exclamations are; as likewise he may easilie discern, how impertinentlie he alleadgeth the saying of Richard de Sancto victore. Who speaketh onlie of those miracles which were done by Christ, his Apostles, and other saints, for confirmation of the chiefest points of Christian religion; not for defence of any Popish nouelties; and yet neither is this his saying (if meant of other miracles) so victorious, that it may preuaile against truth deliuered in sacred writ: for that indeed is the touchstone which must trie all visions, dreames, miracles, and signes whether they be sounde or not, for whatsoeuer are not according and agreeing with the same, must and ought to be cashiered, and exploded.

Those words of yours when you speake thus; *Pro-*
stants

stant will grant that we are deceived by God, &c. are verie obscure and darke, perhaps you meane strictly; then as the words sound we doe ingenuously graunt that by Gods secret permission the efficacy of error doth worke in your Churches; in which miracles are done for the deceiuing of such who have not beleueed the truth, nor received the charity of truth; and yet we doe not say you are deceived by God, as though he reioyced in your perdition, but you are deceived by Satan, who hath such power permitted vnto him, to worke vpon the children of misbeliefe. We most humbly pray that God would be pleased to illustrate your vnderstandings, in the true knowledge of Iesus Christ, and to take away from you these darke scales of error and illusion.

Mr. F. L. V. D, pag. 154. num: 37.

The best is, we firmly beleue, God is not Satan, nor a tempter of men; much lesse will he worke miracles to deceiue them: lest of all, lend the diuels his omnipotency to draw such as desire to serue and loue him for euer to hell. This is our comfort grounded vpon an infinite goodnesse, which is so great that we cannot enuy you the mirth you take in reading our miracles, and roasting your Crabs by the fire side, to drine away your melancholly fits: God send you greater comfort in the next world and that you may not there eat sowre crabs, and worse meat (1) with Infidels, deriding the miracles of Christ, in that dreadfull fire that hath no end.

(1) Caputistidum
Iug. 1. 10.

A N S W E R.

The vpsshot of your reasons if it be your best refuge as you seeme to speake thus; The best is we firmly beleue God is not Satan &c. If this be your best, then it will proue no better, then the knowledge which the Denill himselfe hath, and yet trembleth; What if God lend not Satan his

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omni-

omnipotent power, yet he granteth to this deceitfull *Behemoth* so great power, as none vpon earth can be compared with it; it is great inough to deceiue your Holy Father, his Purpurats, and all other of your congregation, who are so sharply set vpon miracles, that they seem to dorevpon them; yea and you doe in many of your legends, recommend such fooleries, that no man reading of them can abstaine from laughter, so that if wee sit by the fire, and laught at your miracles, as you vainly, scoffeat Sir *Edward*, you may thanke your selues for the same in your publishing of such risible stufte.

For example, will not Sobrietie it selfe (to vse your owne phrase) laugh and smile, to heare out of your booke of *Confor*: of one Fryer *Francis* who dranke a spider in a chalice and presently rubbing his shinne-bone, after Masse the Spider came thereout.

Who can containe from laughter to read how *Aidius* Bishop of *Bisontium* was vpon holy Thursday carried vpon the Deuils backe in the forme of an *Ethiopian* from *Bisontium* to *Rome* and how hee carried with him to the Pope one of his slippers which the *Ethiopian*-deuill had taken from him then and at that time when he had perswaded the Pope to commit fornication; and how the Bishop hauing done his message to the Pope and moued him to repentance, said Masse in his steed, was carried againe to *Bisontium* by Saterdag Easter eue vpon the Deuills backe. *Speculum* out of *Sigebert* in *Chronolog.* ad annum 411.

Se ier. vbi a Hyacinth.

Who can abstaine from laughter to heare *Seuerinus* relating how a young maide praying for her calfe (that was newly dead so that the Butcher was fleying of it) vn-to the *Polonian* Saint *Hyacinthus* so soone as she returned from prayer the calfe reuiued.

Who can hold from laughing, to heare *Costerus* relate very grauely in his *Postills* in *Dom. 3. Quadrag.* how a young maide being of fve yeares olde was possessed with

with a Deuill because shee ate milke contrarie to her Fathers command; and how when the Deuill was cast out at Saint Peters in Rome hee cried out aloud thus, This girle shall suffer no other purgatorie in the next life then this she hath suffered from me.

Who can abstaine from laughing to heare the same *Coster ibidem.* *Coster* relating how a Deuill promised to cease from tempting a certaine Eremite if he would sweare to him that he would neuer bowe his knee to a certaine Image of the virgin *Mary*?

Who will not laugh to heare of such often sweating, bleeding, weeping, bowing, nodding and speaking of your Images?

Who will not smile to heare when your Sacrament god was lost in a meadow, how it was found by a light from *Downham de Antich.* heauen, and by the adoration and worshipping of beasts and horses about it, all kneeling vpon both knees, saying onely one blacke horse, which was possessed by a Deuill, and was a theeves horse, hee would onely bend one knee?

Who can do other then laugh to heare how the virgin *Maryes* Statue fearing the *Tartars* cried pittifully to Saint *Hyacinth* to cary it ouer *Boristhenes* to *Craconia* which he did? *Senerin, lib. de mira, Hyac. 1. cap. 13.*

Who will not laugh heartily, to read, what your *S. Dunstane* found raking in the ashes of Saint *Editha*? *Againe*, how he held the Deuill by the nose, with a paire of tongues vntill he cried Oh! as in like sort, who can read without laughing how your Saint *Damianske*, made the Deuill appearing vnto him in the forme of an Ape, to hold his candle vntill the Deuill-ape burnt his fingers?

None I thinke can do other then laugh, to heare how the Deuill himselfe was carried out in your holy *Parisian Genouefaes* closestole; as likewise, who smileth *Legend. Gen.* not to thinke, how holy *Martin* putting his finger into the mouth of a possessed Person, the Deuill was so tormented

mented therewith, that he hauing no other passage, was glad to flee away at the fundament conduit.

Would not Melancholie it selfe laugh, to heare how *S. Francis* stood preaching to the beasts and fowles of the field, they standing very demurely and listning to his doctrine? To heare how grauely hee disputed with the Wolfe at Engubium? How hee made a league or truce betwixt the people of Engubium, and that religious and intelligent Wolfe? To heare how hee brought his Cade-Lambe with him to Masse, and how the same did euer pronely adore and worship at the time of euuation? *Belarmine* Als left haye but once and came and worshipped, but *S. Francis* his Cade-Lambe worshipped and adored daily their Masse-Lambe.

Who can doe other then laugh to read in your *Speculo Exemp*: how certaine Monkes were rosted like geese vpon spitts in Purgatorie? Or who conteyneth from laughing to heare how that when the people would not heare your *S. Anthony* preach, he went to the Sea, preached to the fishes, and how some of the fishes spoke to him, others bowed, all heard deuoutly. as *Sedul*: the Apologist for your booke of Conformities, relateth.

May wee not smile to thinke, how the Irish Patriarke *S. Patricke*, made a sheepe to bleat in the belly of the fellow that had stolne the same? I should make no end if I should seeke to adde more of this kinde; these are sufficient, to giue the iudicious Reader to vnderstand with what reason many of your miracles are rather to be derided then admired.

To proceed, howsoeuer your simpering modestieth telleth vs, that you desire to serue and loue God, yet your words are but winde, so long as you set vp your *Bethell* calues, and leaue the worship which God hath prescribed, deuising so abominable a one, as surpasseth for impietie all which as yet haue been heard of, fitly compared to that of the Mexicans, who adored their God in
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the forme of paste. *Boter.*

For your conclusion, which is an Ignatian-like prayer, mixt with the gall of your malice, I cannot tell whether you deserue thanks or not. We rather aduertise you to take heed lest by your subiecting your selfe to that (*Caput Aspidum*) Triple Crowned Monarch, who sitteth in the Temple of God, bearing himselfe as if he were God, you enthrall your soule in the guilt of eternall perdition. As for vs, who lay no other foundation for our saluation, then Iesus Christ; wherein we may transgresse his most holy precepts, we are most heartily sorry, and doe with prostrate soules, beseech his goodnesse, that hee will be pleased, so to illustrate our vnderstandings, and to correct our affections, that we may more and more increase in his faith, and alwaies do those things, which are most acceptable in his sight. Amen.

CHAP. X.

*Wherein is examined the speciall miracles
of Antichrist.*

*Certaine reasons shewing Popish miracles to be Anti-
christian.*

HAuing thus shewed the imbecillitie of your reasons, I referre what I haue done to the iudicious Reader. Yet for further confirmation of the Truth, I will by Gods assistance, adde certaine reasons out of holy Scripture, to proue the very contradictorie of your proposition, to wit, that your Popish miracles are no other then Antichrists lying wonders. But before I deliuer my reasons, I am to prefixe some few Suppositions, which our Aduersaries themselues cannot denie.

I suppose first that the surest and certaintest way, to *Suppos. 1.*
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finde out the nature of Antichristian miracles, is to search the Scriptures, and there to examine what those qualities and properties are, which they doe fasten and attribute to the miracles of Antichrist and his Ministers.

Suppos. 2.

Secondly, I suppose, that in most places of holy Scripture, where any mention either expresse or impli- cite is made of Antichrist or his Ministers, and their miracles, the specialties and speciall kindes of such miracles, are no where so specified as in the Reuelation; so that what we may learne of them in other places and passages of Scripture, must be (*ex adiunctis*) by circumstance of the places, and context of Scripture, in which the miracles of Antichrist and his, are in generall termes deliuered.

Suppos. 3.

Thirdly, I suppose, out of the consent of all, whether ancient or moderne, that the Apocalypse is a booke wholly mysticall, which doth (excepting some few doctrinall rules and exhortations to virtue) in types, figures, formes, and resemblances, describe and foretell the future euent of the Church. Now the nature of these typicall and figuratiue prophecies is such, before they are fulfilled and accomplished, that no man can tell well without speciall reuelation, what to make of them; or how out of them to draw any firme or solid argument; but the same being accomplished, there presenteth it selfe vnto the serious meditator, such a clearnes of truth, that out of them not only coniecturall, but euen necessarie arguments may be gathered for this purpose.

Suppos. 4.

I suppose fourthly, that in the very obscurest passages of that hidden booke, if it happen (as it often doth) that the vnderstanding of some principall part thereof, is made cleare, by reason that some part of the Vision is accomplished and fulfilled; then the other parts and adiuncts of that Vision, are to be interpreted and explained by the same, provided, that he who expoundeth, hath

hath a carefull eye to other parts of Scripture, and the analogie of faith; as also to examine carefully and diligently, the autenticall Histories of those times, in which the principall part of the vision is accomplished: As for example, in the thirteenth of the Reuelation, we haue the arising vp of two beasts described; The first out of the Sea, with diuers heads and hornes and Diademes vpon the same: The second out of the Earth, hauing two hornes like the Lambe, with other particulars, describing him to be rather a pretended spirituall Gouer-
nour, than a Temporall Monarch. Now wee haue in Apoc: 13. 12 & 13. Chapter in the 12 and other verses, it most 14, 15. clearly described, that this second Beast is so linked, and ioyned to the first, that they seeme both to make but one torall, compleat and monarchicall Gouernment, the one being subsidiarie and helping to the other: and this is deliuered by most of the Pontificians, who will haue Antichrist himselfe to be signified by the first, by the other, either a multitude of his false Prophets, or else some one most notorious and immediate Precursor of his, as *Viaga* with diuers others. By which it is most *Viaga in Apoc.* cleare, euen by the confession of the Aduersaries, that by these two Beasts, is signified, the whole Antichristian Gouernment, both in head and members, which also seemeth to be deliuered by the Prophet himselfe; who Apoc: 17. 7, 8, declaring how the Beast was described by the Angell 9, 10, 11, &c. that appeared vnto him, maketh mention of one onely Beast, including and conteyning the latter in the former. Now that we may come to know, what manner of false Prophet, or false Prophets are signified by the second Beast, working miracles and prodigies, for the seruice of the first Beast; wee are to search what manner of Gouernment, Rule, and Monarchie; and where, in what place, and what time is signified by the first, that had heads and Diademes vpon it: the which wee may very easily performe, seeing it pleased God by his Angell, to

interpret the same vnto his Prophet *S. Iohn*. By whose interpretation, together with that which Pontificians themselves doe deliuer, wee may easily come to know what Gouvernement or Monarchie is described by the first: which being knowne, the vnderstanding of the other will be facill and easie; the examining of which, I refer till anon. These things thus supposed, I come to my reasons, which I ground vpon three seuerall heads or foundations.

The first shall be out of the very specialties of Antichrists miracles, described in *S. Iohn*.

The second head shall be out of certaine qualities and conditions, which the holy Scriptures doe fasten vpon Antichristian miracles.

The third shall be out of some cleare circumstances of holy Scripture, by which we are pointed both to Antichrist and his miracles, which performed, the Courteous Reader may not expect more in this place concerning this argument; and withall hee may vnderstand that wee are not chiefly to proue the Pope to be Antichrist by his miracles, but that truth being otherwise euicted and convinced, wee confirme the same position by the Antichristianisme of his miracles.

I might adde a fourth head of such places as point vs to Antichrist, but make no mention of his miracles; but of them hereafter if occasion require, some of them I haue examined in my first Prelude.

First reason.

Out of the first ground, thus I argue.

Whosoever in himselfe, and in his Ministers hath done those speciall miracles, which *S. Iohn* describeth in the thirteenth Chapter of his Prophecie, hee hath in himselfe and in his Ministers done Antichristian miracles. But the Pope of Rome, both in himselfe and in his Ministers hath done those miracles described by *S. Iohn* in the 13 of his Prophecie, Ergo the Pope of Rome in himselfe, and in his ministers hath done Antichristian Miracles.

verses 13. 15.

The

The *Major* or first proposition, I suppose as manifest, confessed by all, gaine said by none.

The second or *Minor*, thus I proue.

The miracles described by *S. Iohn* in the 13 chapter of his Prophecie, and in the 13 and 15 verses, are two. The one, to make fire to come downe from heauen vpon earth, in the sight of men. The other, that hee should giue life to the Image of the Beast, so that the Beast should speake: But the Pope of Rome and his, haue done these two, *Ergo*. That the Pope and his, haue done these two, thus I make it manifest. And to begin with the first, which is to make fire to come downe from heauen vpon earth, in the sight of men. If wee vnderstand this according to the plaine sense of the wordes (as probably wee must) like as *Elias* caused fire ^{1 Reg: 18.38.} to come downe from heauen, against the false Prophets, ^{2 Reg: 1.12.} vpon and against the fittie seruants, then cleare it is, that the Pope and his, haue caused fire to come from heauen. For what else then fire from heauen, when *Constantine* the Pope making tryall of the Archbishop of Rauennas Caution at *S. Peters* memorie, the same was scorched and made as blacke as a burnt cole?

What other then fire from heauen, were those torches which gaue light from out of the clouds to *Zacharie* Pope as he journeyed to Rauenna?

What else then fire from heauen was that which burnt the house of a Lutheran Marrone, because she commanded an ouen to be heated vpon the day of the Virgin ^{Tilman: lib. 2.} ^{Sac. Collat. cap:} *Maries* assumption? ^{26.}

What else then fire from heauen, whenas to shew the force of Excommunication, bread hath been excommunicated, and therevpon scorched and made blacke as a dead burnt cole, as we may read in your *Speculo exemplorum*? What other then fire from heauen, was and is the miraculous Arras Candle? What else then fire from heauen, was that splendent light (like vnto that of your

Specul. v. fletus
ex. 5.

Spec. v. Euchar.
ex. 26.

Auent. lib. 5.

your young Saint *Bently* in *Rome*) which appeared to a Monke attending at Masse? Like was that when your Sacrament-god skipt from a mules backe hanged in the aire with resplendant and fiery beames ouer it and round about it. What else then Fire from heauen, was that, when a certaine Bishop being excommunicate by your Pope, for taking part with *Henry* the 4. he was as *Auentine* reporteth from the mouth of another, stroken with a thunderbolt from heauen? What else then fire from heauen, consumed the sacrifice of those boies at *Apamea*, when they setting bread vpon a stone, and imitating the Priest in saying the Allpotent transubstantiating five wordes, their bread was suddainely consumed with fire? as *Bredenbachius* relateth.

What other then fire from heauen; when your Saint *Edmunds* candle was so strangely lighted by his prayers to the Virgin *Mary*?

Lindan. lib. 2.

de fug. Jdo: cap.

1. See *Spec: ex:*

v: Imag. exen.

8. & 9.

Baron. an: 1145.

n: 24.

What other then fire from heauen, is that your Saint *Anthonyes* fire, whereof you draw signes and shaddowes vpon your Churches walls, to keepe Passers by from fouling of them? An example of this fire see in *Lindanus*.

A glorious and resplendant Fire it was from heauen, which to shew the sanctity of the Pope *Engenius*, and the holinesse of your Masse, shined ouer and vpon his head whilest he celebrated Masse; yea the *Armenian* Legates saw doues (that is Angell-doues) from the fire and in the fire ascending vp and downe vpon your holy Fathers head.

Mons Gaudij.

Torches of fire, and from heauen were those, which appeared whilest your holy *Innocent* celebrated Masse in the presence of *Lotharius* the Emperour. Was it not fire from heauen, which so gloriously shined vpon the bodies of those, who were slaine by the *Albizians* neere to the towne *Lauallis* at a place called *Mountioy*, the sight whereof greatly amazed the beholders as *Alrifodore* relateth?

From

From heauen surely came that fire, which pointed out in a meddow your Sacrament Eucharist-god, which had beene lost by a carelesse Priest, as he went to house a sicke person. Other such like I could relate, these are sufficient to shew, that Popes and their Ministers, have caused fire to come downe from heauen; and this if we vnderstand the same in the literall sense, & as the words found: but if we vnderstand the same wordes in a mysticall sense, and doe by fire according to vse of Scriptures, and fittest application meane, either the fire of vengeance and reuenge by excommunication; or else the fire of heauenly gifts and graces, in this sense also; it is most euidently cleare, that both the Pope and his doe in the opinion of men make fire to come downe from heauen. What other then such a mysticall fire from heauen, is their thunderbolt of excommunication? by which they dethrone and cast down euen to hell, whom they please? What else then mysticall fire from heauen, are those graces and blessings which the Pope, yea every Priest can fetch from heauen, by laying certaine prayers appointed in your Ritualls? yea they are so powerfull, that they can call downe, and pray downe the Graces and presence of the holy Ghost vpon what Creatures soeuer they shall please: witnesse your Pontificall and Rituall bookes.

How powerful is their excommunication? whenas coming onely from an Abbot it can cast a crow for stealing a ring into a horrible and languishing feuer not to be cured but by aboletion. *Spec. excom. Excommunicat. ca. 4.*

Oratio ad benedicendum quodcunque.

These things which I haue here deliuered are very true, and you cannot deny them, out of which it followeth by most cleare consequence, that in the sight and opinion of the men of your Church, the Pope and his, doe make fire come from heauen, whether wee vnderstand the same mysticallie or literally; and so wee see the first Antichristian miracle accomplished in your Church. Now to the second.

Before I declare my second argument, I note that the Prophet himselfe, doth not call Antichrists making the image of the beast to speake, either a miracle, or a wonder

wonder, neither doe I thinke it is to be esteemed as a miracle in strict termes, and strict manner of speaking; vnlesse we may call it a morall miracle, that is a miraculous effecting of that, which was morally impossibly by wonderfull restoring of a collapsed and decayed estate, but speaking of the same as most doe wee will call it a miracle.

Apoc. 13.

Bell. lib. de.
Pont. 3. cap. 15.

This Antichristian miracle then, is described by the Prophet in the fifteenth verse thus, to wit; *that hee shall giue life or breath to the Image of the Beast; so that the Image of the Beast, should speake, and cause that as many as would not worshippe the Image of the beast should bee killed.* Here the Pontificians especially their great *Augustine Bellarmine*, do triumphantly inferre, that seeing neuer any Pope did make any Image of a Beast to speake; or propose any such Image to be worshipped, that consequently their Pope cannot be Antichrist. But weighing this their triumphant inference (before the victorie) I cannot but exclaime and call the very heauens to witnesse against their wilfull obstinacie and impudencie herein, who here will rest and insist vpon the plaine and literall sence of the wordes, vnderstanding them as they sound, whereas the whole context of Scripture, together with their owne principles must of necessity enforce them, to some mysticall and figuratiue interpretation of the wordes: for to dispute out of their owne groundes, must not the Image of the beast be the same (at least *genere in kinde*) in shew, resemblance, and representation, which the beast it selfe is in veritie and truth of the thing? Now is it not a confessed truth by themselues, (clearly also to be euinced out of Scripture) that by the beast, with so many heades and hornes, with Diademes vpon them, are signified some manners of State, Rule, Gouvernement or Monarchie? if so; then most assuredly, the Image representatiue, and significatiue of such a beast, must bee some state, gouernment,
Empire

Empire or Monarchie, in semblance and shew representing the same : to say that the Image should be representative, in the nature of other Pictures, or statues, such as hang vpon walls, or are placed in publike places, is meereely a vanitie. How improbable and morally impossible, that the whole world should be brought to adore a picture of such a beast, whether it be massie of siluer and gold, or drawne in collours ? Consider Master *Floode*, the forme of such an Image, it must bee made with seauen heades, tenne hornes, with Diademes vpon them ; in the forehead must be written the name of blasphemy ; in body it must be like a Leopard, in feet like to a beare, in mouth shewing a Lyon ; this is the goodly Image after which the whole world must wonder, and which it must adore ; for the holy Ghost saith expressely, that he who maketh this image, will cause and compell the first Beast to be worshipped, *and an image of the Beast which was wounded to be made and to be worshipped.* Now most euident it is, that the first beast whereof the image is to be made, is of this and more monstrous proportion, then I haue described. Further (to speake according to their owne principles) is it not a likely thing, that Antichrist who (as they say) shall be an vtter enemie to all Idolatrie, who shall worship no God publikely, saue only the God *Maozim* in secret, that he should set vp, so ill fauoured, so ill shaped, and so monstrous an Image, compelling all to worship the same ? and the Refusers thereof, to be slaine ? is this agreeing to your owne principles M. *Floode*, or is it likely to agree with Antichrists pollicie, pride, hipocrisie ? hee lie vpon such fictions.

Further, if this be to be vnderstood literallie of the making of some image representing the first beast, a Leopard, Lyon, and Beare, why then doth the false Prophet with two hornes, cause the inhabitants of the earth (meaning all vnder his obeisance) to make the same ? why rather doth he not require *Image-makers, Painters,*

Hh

or

Dan. 3.

or *Statuaries*? belike the Image was so massie and huge, greater then that of *Nebuchodonozor*, so that the Inhabitants of the earth must be required to make the same; And if it be so massie, yea if it be a materiall Image, how is it possible, it should be carried vp and down from one Kingdome to another; so that in three years and a halfe, the whole world may worship the same? If it be to be carried, Master *Flood*, prophetic vnto vs the manner, whether like your *Pope* vpon mens shoulders, or like your *Loretto* goddeife, transported miraculousslie by the hands of Angells. Perhaps you will answer and say, that though the *Massie-image* or principall picture it selfe, be reared vp in one place, yet the Inhabitants of the earth shall be enforced euery one of them, to haue some pretty Images, and representations of the same. Be it as it will, I pray you to rest merry with your conceit of your materiall Image, for my part I professe ingenuously I am tyred to be put to dispute against these your vanities.

Claves Potestatis
 & *Scientia.*

Apoc. 17.

The true meaning therefore of this place is thus; to wit that the second Beast which hath two hornes like the Lambe, that is pretendeth by a two-fold power of iurisdiction and doctrine, to be the Lambes (that is Christs) vicar; shall cause and compell the inhabitants of the earth, to make some kinde of Rule, Gouvernment, Monarchie, Empire, like to the first, wherof it is an image & representation. Now it resteth to be proued whether the Popes haue done this or not: the which because it is a point manifest, and (*in confesso*) confessed, I will dispatch it in a word or two. What the Image-state, or Image-Empire is, we shall easilie know if we can first find what the first State and Monarchie was, signified by the first Beast, arising out of the sea: the nature and property whereof it pleased the Angell to declare to *S. Iohn* in the 17. of his prophecy, where agreeing to the interpretation of all ancient and moderne Interpreters whether Pontifician or of the reformed Churches, by the *Beast* is signified.

nified a State, Rule, and Monarchie, which was *Romane*,
 hauing her chiefeſt ſhew, glorie, and pompe in *Rome*,
 taking denomination from the ſame, ſignified by the
 name of *Babilon the great*: which is ſo clearely deliuered
 by the Angell to Saint *Iohn*, that he doth as it were with
 finger demonſtrate ſo much; ſaying, *the woman which thou*
ſaweſt (ſitting upon the ſcarlet coloured beaſt) is that great Apoc. 17. 18.
Citie, which raigneth ouer the Kings of the earth. Which
 great Citie, who of the ancient or moderne learned, did
 enterpret to be other then *Rome*? So then we haue it
 proued and confeſſed, that a State and Gouernment of
Rome and in *Rome* is ſignified by the firſt Beaſt, now we
 are to examine, when the States and Gouernments ſig-
 nified by the firſt Beaſt were ended, ſo that the firſt Beaſt
 became dumbe, being wounded or deſtroied; for it is
 moſt cleere that the firſt States and Rules muſt remoue
 and giue place, before the ſecond which are the *Images*
 of the former, can ſuccede into their roome. Of whom
 ſhall we learne this? marry from the Angell himſelfe;
 who in the 17. Chapter deſcribing the durance of the Verſ. 10. 11.
 Beaſt, in ſeauen Kings, that is ſeauen governments each
 ſucceeding other, ſpeaketh thus: *And there are ſeauen*
Kings, ſiue are fallen, and one is, and the other is not yet come,
and when he commeth he muſt continue but a ſhort ſpace.
And the beaſt that was and is not he is the eight and is of the
ſeauen, and goeth into perdition; thus the Angell. To con-
 ſider vnto what ſhifts the Pontificians are here put, it
 would make the Sumners Aſſe to breake his halter;
 ſome of them ſay, that by theſe ſiue Kings are to be vn-
 derſtood thoſe ſiue *Romane* Emperors, who after *Nero*
 held the Empire. to wit *Veſpaſian*, *Titus*, *Galba*, *Otho*, *Vitel-*
lius, by the one that was when *S. Iohn* wrote, *Domitian*,
 by him that was to come ſhortly after, and to continue
 but a ſhort time, *Nerva Traianus*. The vanity of this con-
 ceit needeth no refutation; *Viegas* relateth it as the opini-
 on of *Victorinus* and vterly reiecteth it; yet himſelfe, as

if he were hired to play the Popes foole, produceth a farre worse, which might make (to vse Master *Fluds* phrase) *sobriety it selfe to smile*. The grand Clarke after he had (being thereunto enforced by euidence of truth) confessed, that by *Babylon* and by the woman is signified *Rome* it selfe, and *Romes Government*; yea and for further cleering of this same, sheweth that the Angell by the seauen hills did vnderstand those hills, on which *Rome* standeth to wit *Palatine, Quirinnall, Auentine, Coelian, Viminall, Esquiline, Ianicular*; yea, and that by these seauen hills seauen Kings are signified; yet afterwards comming to declare what manner of Kings these seauen are, he saith, that by the seauen kings are signified the seauen ages of the worldt he first from *Adam* to *Noah*, the second from *Noah* to *Abraham*, the third from *Abraham* to *Moyse*, the fourth from *Moyse* to *Dauid*, the fift from *Dauid* to *Christ*, the sixt from *Christ* to *Antichrist*, the seauenth from *Antichrist* vntill the end of the world. Thus he: what coherence courteous Reader betwixt the seauen hills, on which *Rome* stands, and the seauen ages of the world, whereof fise were welnigh past before the walls of *Rome* were thought on? so that *Rome* could not well stand vpon fise of them which were ruined before her foundation stones were laid. I will not loose time to dispute against this their idle conceit, common amongst them.

Viegas interpretation of the 7. Kings.

Viegas sect. 2.

Yet I cannot (wishing my pen were able as a trumpet to sound in the eares of all Christians) but obserue, how *Viegas* the grand Ignatian, commenting vpon the 17 of Reuelation, doth most impiously blaspheme against *Christ* himselfe. This profound Clerke, hauing shewed in the beginning of the chapter, how by the seuen heads are signified (*Omnes Reges Impij & Idololatra*) all the impious and idolatrous Kings; Towards the latter end of the Chapter, he dareth to say, that vnder the signification of the sixth King, *Christ* is signified. Now if by the Angells

gells interpretation, the seauen *Heads, Hills, and Kings*, signifie the same things; what blasphemie for *Viegas*, to bring in Christ vnder the signification either of *Heads, Hills, or Kings*? What is Antichristian Theologie if this be not? Who euer yet read in the *Ancients*, but that by the *heads, hills, and Kings* in this place, such senses were to be gathered, which might better fit Antichrist, then Christ Iesus our Lord and Sauour: And who (that is in his senses) can otherwise interpret these *heads, hills, and Kings*; then of such as shall bee seruiceable to the Beast? who beareth them, and of whom they are parts and members? With what forehead then, can they interpret *Christ*, and his gouernment by Christian *Kings* and *Emperours*, to be signified by the sixth *King*? And if I mistake it not, there is a mere impossibilitie in it, for how doth the Angell say to *S. Iohn*, that the sixth was when he wrote? Werethere then Christian *Kings* and *Emperours*, who ruled vnder Christ, and professed his Regall authoritie? not any God wot. I am wearied in tracing of their follies; let vs then consider, what the true meaning of the Prophecie is, as it shall please God to assist with his grace.

By cleare consequence then of the Prophecie, agreeing to that which is recounted in ancient and autentical Histories, we are inforced by euidence of truth, to interpret the *seuen Kings* (signified by seauen *Hills of Rome*) for seuen Kindes and sorts of Gouernments; whereof fise, to wit, of *Kings, of Consuls, of Dictatours, of Decemvires, of Tribunes*, were past; the sixth, of *Emperours* was then; the seuenth, to wit, the vsurped Regall rule of the *Gothes*, was to succeed, but to continue for a short time. This being so, then by ineuitable consequence it is must needs follow, that the next *Rome-Gouernment*, which succeeded the Emperiall (which was and ruled whilest *S. Iohn* wrote) and the seuenth, that of the *Gothes and Longobardes*, but wounded &c. must

be the Antichristian government, after which wee inquire. Here I demaund in good earnest of the *Pontificians*, what forme of *Rome-Government* succeeded the *Imperiall*, and that of the *Gothes*, and by whose meanes? What? was it not *Papall*? was it not by the Popes authoritie and power, pretending for the effecting of the same, the *Lambes Vicarian power*? Of long time they pretended an idle donation of *Constantine*, but the same being found to be (*Palea*) trash and illegitimate; the Anchor they afterwards euer stucke vnto, the hornes they euer leaned vnto, are the *Lambes*, that is, the double power of the *Lambe*, of government and doctrine: for these hornes and in respect of them it is, that their *Diuines*, *Canonists*, *Fryers*, *Ignatians*, *Monkes*, *Summists* doe all (*plenis buccis concrepare Papa suprematum*) with open mouthes proclaime the Popes absolute *Imperiall Government*, as *Roman*; in *Rome* and which cannot be seuered from *Rome*: so that the *Lambes hornes*, that is, the *Lambes power* is so fixed and fastned to *Rome*, that it may not be removed thence. For this is a decree amongst them more inviolable, then any *Persian* or *Median* law, that whosoeuer is *Bishop* of *Rome* hath the *Lambes hornes*, the *Lambes power*, and no other *Bishop* whatsoeuer can weare the same hornes, haue the *Lambes power*, no not though the whole multitude of *Christians* would endeavour the same; so that the *Lambes hornes* are the *Popes*, and none but his. Now that the *Pope* did giue life to the image of the *Beast* after the sixth and seuenth head; and after the *Beast* was wounded, either by the *Gothes* and *Vandalls*, or by the *Henries* and *Frederikes* (if wee should so interpret) it is confessed, and thus it may be made manifest.

First, in that hee hath by his double pretended Vicarian power of the *Lambe*, brought himselfe and his *Papall* Seat to that *Imperiall* and *Monarchicall* forme of Government, which for extent and absolute manner of command,

According to
Baronius iudgement, no Prince

maund, passeth those of old *Rome*, of the first Beast, and his heades: yea he cauſeth all those to be killed, which will not worship this his supremacy, which is no other then a very Image and representation of *Romes* former gouernment: so liuely, that they may both seeme to haue beene spit out of the *Dragons* mouth at the ſame time. But if wee will not interpret the *Pope* by his pretended Vicarian power, to haue made the Image of the first beast to ſpeake in himſelfe, and in his owne Papall Imperiall gouernment; then ſecondly wee may vnderſtand it thus, that he maketh an Image of the first beast to ſpeake, in ſuch ſeeming Image-Emperours, as hee hath ſubſtituted vpon the wounding of the beast in one of his heades; I ſaid Image-Emperours; for they are no other then *Images* and *Shadowes* of Imperiall dignitie, for ſo much as concerneth Roman Imperial dignitie or the command ouer *Rome*: I ſaid truly they are no other then *Images*, and *Shadowes* for ſo much as concerneth *Romes* ſoueraigntie. For what are theſe Emperours elſe then *Homines Papa*, *The Popes liege men*? are they not to be deſtituted at his pleaſure, and to bee inſtituted at his pleaſure? ſo that none of them can ſpeake *Romanus Auguſtus*, vntill they ſhall haue renounced all right and title to *Rome*, and to *Saint Peters Patrimony*, as they ſpeak. But for my part I cannot thinke that the Popes making of the Image of the Beast to ſpeake, is to be vnderſtood thus; for there are ſome ſtrong reaſons againſt it, which yet are for the former. Firſt, the Prophet ſaith, that the *Apoc. 13.* Faſſe-prophet ſhould cauſe all to be killed, who would not worship the Image of the beast; the which as it hath beene plentifully accompliſhed, vpon ſuch as haue denied his *Supremacie* and *Papall* gouernment: ſo wee doe not finde that he hath been ſo carefull to cauſe any to be killed for denying the dignitie of his *nominal Emperours*. It is apparant hee keepeth them vp only to cloke his *Antichriſtianisme*, which was not to appeare before the-
moouing

cought to be ſti-
led a Monarch
but the Pope.
Ad ann. 1097.
n: 30. 31.

- Apoc. 13. 15. moouing of the *Emperiall* dignitie from *Rome*; so that he laboureth still tooth and naile to vphold some *nomi-
nall Emperours*, lest the ignominie of his *Antichristia-
nisme*, should be more liuely discovered.

Bonif. vnam
sanctam, de ma-
ioritate & obe-
dientia.

Secondly we finde, that all both great and small, free and bound, are to professe subiection to the *Image* of the *Beast*; the which as it was neuer fulfilled touching subiection to his *nomi-
nall Emperours* either of the *Franckes* or *Germanes*; so it is most fully compleated in the *Romane Image-monarchie* of the *Pope* where it is an Article of faith, that all *Creatures* are bound vnder paine of forgetting saluation, to be subiect to the *Bishop of Rome*.

Thirdly we finde, that the *tenne Kings*, which had not receiued power in the *Prophets* time, but were to receiue the same presently vpon the dissolution of the *beast*; we finde I say, that these *tenne Kings* were to giue their power vnto the *beast*, whose wound was healed, and whose *Image* was made, untill the wordes of *God* were fulfilled. Now as this hath neuer beene accomplished to-wardes their *nomi-
nall Emperours*, who haue scarcely in *Ger-
many*, (for without *Germany* they are *sans terre*) a few free common-wealths at their command; so it hath been most perfectly compleated in the *Romane Papall State*, where iust at the very time, when the *Pope* made the *Image* of the *beast* to speake in his *Papall* gouernment; those *tenne Kings*, which came out of the same *Empire* with him vpon the dissolution of the *heads*, gaue their power vnto him; subiecting their *thrones* and their *king-
domes* to his command. And this exposition seemeth more cleare, if we doe withall consider, that these *Kings* which were at the first her deuoutes, were afterwar- des to fall into so great disliking of her, that they would by de- grees make her desolate, eat her flesh, and in the end con- sume her with fire; the which how in part it is already performed, the conditions of *England*, *Denmarke*, *Swene-
land*, *Scotland* &c. doe declare and make manifest: For

as the Countries with their Soueraignes, were at the first together with all other kingdomes of the west subiected to the *Pope*; so now they are become his farall enemies. And here we are not (for further confirmation) to leaue vnconsidered, how the subiection to the *Pope* when he made the Image of the Beast to speake, was so vniuersall that all kinreds and Nations were subiect to his power, as it is described in the 13. of the *Reuelation*, yea they were with him to fight against the lambe and to overcome the lambe, that is to take away as it were from open view and knowledge the true and intire profession of Christianitie; which accordingly happened, as it is manifest; and the *Papists* themselves doe glory, that all *Kings and kinreds*, all Nations and Kingdomes, were then subiect at least, to the *Pope*, when hee first came to make more speciall vse of his vniuersall Supremacie, which was vpon the decay of the beast, as is most manifest. And as his exteat grew then on by degrees to be vniuersall; so by degrees as by experience it is euident, it hasteneth to bee confined within Saint *Peters* pretended Patrimonie; Lord Iesus say Amen.

There is a third speciall miracle, which some Pontificians would gladly for the clearing of the *Pope* ascribe to Antichrist; It is, that Antichrist should feigne himselfe dead, and by the Arte of the Deuill should raise himselfe vp againe, which as yet say they none of the *Popes* haue done, ergo they are not Antichrist. Alas good Sirs, into what plunges are you driven by your *Vie-*gas with many other of yours, doth for very incongruities of the miracle relect the same, and how silly the conceits, it thus appeareth: For first, the Prophet doth not say that the *Beast* was wounded, but that one of his heades was (*quasi occisum*) as it were shaine, by which we must of necessitie vnderstand, one of the *Kings*, and Kingly governments expounded in the 17. of the *Reuelation*, to haue beene so neere vnto overthrowing, that

it seemed dead ; and yet was raised againe. Doth not your vulgar reading expressely say , (*plaga mortis eius curata*) the wound of death was cured ; that is, a mortall wound was cured ; but it saith not, he was reuiued after he was dead. Againe, how incongruous is your *Bellarmino*, and your *Rabbies* in their declaration ? who say, that Antichrist shall feigne himselfe dead, and yet should be raised vp, by the power of the Deuill ? What Sirs ? if Antichrist doe but counterfeit, and dissemblingly shut his eyes, what neede shall hee then haue of the Deuills Arte, to raise him vp againe ? Againe, what fallacies are those, who say Antichrist counterfeits his wound, when as the holy Ghost saith expressely, that one of the Beasts heades was as it were slaine ? that the wound was (*plaga mortis*) a mortall wound, that the wound was cured ? And all the world admired after the beast ? but seeing our Adversaries, would needes hereout drawe an argument, to cleare their Pope ; let vs endeavour out of the true meaning of the same, to shew him to be Antichrist: For clearing of which:

Wee must vnderstand according to the exposition of the Angell himselfe to S. Iohn in the 17. Chapter, by the head, which was wounded, one of the seuen Kings ; and so by comparing the 3. 4. 5. 6. 7. and 8. verses of the 13. Chapter, with the 8. and 11. verses of the 17. Chapter, wee shall clearly finde, that the King or kingly state wounded, must probably be that, vnder which Saint Iohn wrote his propheticie ; which being so, I doe in good earnest demand of the Pontificians, by what Rome-gouernment succeeding after the Emperial was the wound cured ? wounded as the 7. but recured as the eighth ? for so saith the holy Ghost ; And the beast that was, and is not, even he is the eight, and is of the seauen, and goeth into perdition. Now I demand in good earnest, what Rome-gouernment, other then that of the Emperours, hath been wounded as it were to death, and yet recured againe ? What

What mortall wound can be better thought vpon (then either that of the *Gothes* and *Longobardes* ? or that of the *Henries*, and *Frederikes*) if we think of that of the *Gothes* and *Longobardes*, cleare it is the wound was cured by the Popes, by their meanes and procurations, and for their owne good and their reuiuing againe.

But what if a man would leaue the former, and vnderstand this wounding, of those woundes, which your Papall *Rome-gouernment* receiued from the *Henries* and *Frederikes*, in your *Alexanders* and *Gregories*, and make them the 7. head ? for then were your Popes brought so low vpon their knees, that they seemed dead, yet (see the Fate of *Rome* for reigning) on a suddaine they were foreuiued, raised vp, and their deadly woundes healed, that one of them, *Gregorie* the 7. made *Henry* the 4. dance his leasure three daies and nights bareheaded and barefooted at *Cannusium* : the other *Alexander* the 3. set his foote vpon the necke of *Frederike Barbarossa*, in the sight of all *Venice* at *Saint Markes* Church doore ; and thereupon it was that the whole world admired after the Beast, *that was and is not ; that was the eight and is of the se-* Apoc. 17. 8.
uen, and yet is not, because sixe of his heades are quite abolished ; and yet is in the seuen and in the eight. For my part I referre this to bee censured by the more learned, I haue called Antichrist both of the seuen and the eight : of the seuen because in his Papal-spirituell Monarchie, whilest the *Gothes* ruled, hee next succeeded the Emperiall, in which hee was wounded afterwardes ; but his wound being cured, he so trampled downe the *Henries* and *Frederikes*, and all succeeding Emperours, that hee ioyned the Scepter and the keyes together. And whereas before hee pretended by vertue of the *lambes hornes*, that is Christs *Vicarian power*, to bee absolute and supream in spiritualls, hee was so reuiued and animated by the curing of his deadly woundes ; that since he hath challenged an absolute Monarchie both in *spiritualls* and

Gregory dareth
to call him that
challengeth to
be vniuersall
Bishop Anti-
christ Greg.
epist. 76. lib. 4.

Apoc. 13. 7.

temporalls; so that by this meanes we haue an eighth Beast (Antichrist in his perfection) which was of the seuen; of the seuen for his spirituall Supremacie and vniuersall Episcopacie in spiritualls in time of the *Gothes*; Eighth for his Monarchicall and Emperiall Papacie in temporalls; In the first he pretendeth, and pretended like the lambe with the lambes power; In the second heroareth like the *Dragon*, his lambe-like pretences sound in all their pulpits; his Dragon-like *roares*, haue filled all Kingdomes and prouinces; so that hee hath fought against the Saints, and for a *time hath overcome them*. These pointes though cleare in themselues, yet may seem darke and obscure vnto vs; but let the Intelligent Reader compare this my discourse, with the Euent of things, and accordingly iudge. That which I haue here breifly set done, I shall (if God please, and occasion doe require it) more amply declare and confirme; and so I come to my second ground of my reasons, which is the generall qualities, and properties of Antichristian miracles, deliuered in the holy Scriptures; out of which I argue thus.

CHAP. XI.

*Wherin is examined the generall properties
of Antichrists miracles.*

1. Reason.

Math. 24. 24.

Mark. 13. 22.

First, out of the greatnesse & quantitie of them, they must be great for quantity, and many for number; for so our Saviour hath foretould in Saint *Matthews* Gospell and other passages of Scripture; and the ioynt voice of the Ancients doe deliuer as much. Now which of the Pontifician; can or will denie their miracles to be many? which of them doth not exult and insult against vs for the greatnesse of them? doth not Master *Floods* heere,

beere, both for number and excellencie compare them, with those of the primitive Church ? this point is cleare; I goe on.

Secondly, I argue out of another condition of Antichristian miracles, that they shall be (*mendacia & falsa*) lying and false. The miracles of Antichrist are called in Scripture *mendacia*, lying, not because all of them shall be fictitious or forged; nor because all of them shall indeed tend to the perswasion of lyes; but also in this respect they are called *mendacia*, mendacious, lying, because many of them shall be counterfet; for Antichrist and his, amongst many great miracles they shall doe, shall also pretend many false and counterfet ones, (*in fallacia erroris*) in the deception of error, saith the Apostle. And I suppose, there is no Pontifician will denie this; so likewise no ingenuous Pontifician can denie, but that there is store of mendacious and counterfet miracles related by the *Legendaries* of their Church. Many are the wonders which are recounted in the booke of Franciscan *Conformities*: but how many of these are derided, and scorned by many learned of that Church? Great are the miracles and many, which our late *Ignatians* doe father vpon their Founder *Ignatius Loiola*; but small esteeme is made of them, either by the Benedictines, or by White or Blacke Fryers, and by their superstitious Allies, in name the *Iesuattes*. I my selfe haue heard diuers laughing at the *Ignatians* policie, who so long after the day, begin to set *Ignatius* his miracles vpon the stage; the reason doubtlesse is, lest if they had produced them sooner, some might haue been found liuing who knew the Souldier, and could haue reprobued their forgeries. The matter is plaine, I need not stand vpon it, for there would be no end if any should stand to relate an infinitie of lying narrations, which many of themselves deride.

Thirdly, I argue out of the effect of Antichristian miracles, to wit, that many shall be seduced by them; yea the

Reason 2.

See Bellar. lib. 3.
de Pont. cap. 15.
2 Thessal. 2. 10.

See Canus Lect.
lib. 11. cap. 6.
Lira in Dan.

The great superstitious Vicount of Sussex reading the tale of S. Francis his preaching to the Wolfe at Engubium laughed heartily at the same.

Third Reas.

Math. 24.

Mar. 13.

2 Theff. 2. 10.

Apoc. 13.

very elect if it were possible, and that for them the whole world should admire after the Beast, the which how it is accomplished in the Roman Synagogue, (where there is such a confluence of people of all Nations after their miracles; where all the world admireth the Romane Papacie, for the number and greatnesse of their miracles) who seeth not, who obserueth not?

Reason 4.

Matth: 24. 5.

23. 34.

Marc: 13. 6.

21. 22.

Luc: 17. 22. 23.

Fourthly, I argue out of the manner, by which the Antichristian false Prophets doe their miracles, to wit, they shall doe them in the very name of Christ himselfe, *Many* saith Christ (speaking of them) *shall come in my name*, to wit, as pretending his faith, his power: for by no meanes it can be vnderstood, in that sort as the Pontificians commonly expound it; that is, that many shall come in the name of Christ pretending themselves to be *Christ*, and denying Christ himselfe. For if such a thing were prophecied by Christ, how could his infinite wisdom haue added, that the very elect should be in great danger to be seduced by them? What? are the elect such inconstant reedes, to be shaken with that which euerie common Christian at the first sound would abhorre, hate and detest? No, no sir, Antichrist and his shall come in the name of Christ, pretending his doctrine; they shall make an apostacie from Christ, yet not professe the same by denying Christ, their working shall be as the Apostle termeth it (*mysterium iniquitatis*) *a mysterie of iniquitie (in fallacia erroris) in the deception of errour*. Now manifest it is, that the miracles done in the Pontifical Church, are pretended to be done in the name of Christ, and therefore it is, that so many are seduced by them; therefore it is, that when some Christians of the reformed Churches doe heare of the same, they do as it were in some sort begin to stagger, to heare that Rome doth flourish with the glory of miracles, which they pretend to be done onely in the name of Christ. This indeed is a dangerous blocke, at which the very Elect might

2 Theff. 2. 7.

10.

See Apoc: 7. 5.

might be in danger to stumble; were they not vpheld by him who hath promised that *no man shall take his sheep out of his hands.* Ioh: 10. 28.

Fifthly, I argue out of an vniuersalitie of Antichristian miracles, which shall be done by Antichrist and his ministers in all places, for *the whole world must admire after them*; they must be done (*in conspectu hominum*) in the sight of men and view of the world. Now the same is punctually performed, or pretended to be performed by the Pontificians; who haue in all such Countries as obey their Pope, some *Miracle-Sanctuaries*; as for example, at *Burgis, Compostella, Montserrat* in Spaine; at *Eile, Sichem, Arras, Mechline, Hall* in the Low-Countries; at *Rhemes, Shallon* in France: And in England, time was, we had the *Ladies of Ipswich, Walsingham, &c.* It bootes not to adde of other Countries, the point is cleare.

Sixthly, I argue out of the specialtie of the Ministers of these miracles; It is apparant in holy Scriptures, that they are not to be the ordinarie followers of Antichrist, Matth: 24. 24. but they are to be his speciall *Denouters*, and as it were Mar. 13. 22. sworne slaues. Now in Poperie it is most cleare, that Luc: 17. their *Miraculists*, are *Monkes, Fryers, Abbots or Bishops*, 2 Thess: 2. Apoc: 9. 13. such as are by a more speciall bonde and linke more then ordinarie people or Priests, tyed fast in slauerie and subiection to the Sea of Rome. This point is cleare, so cleare, that I vndertake there is not any of their Church (if zealous) who will dare to attribute the ordinarie working of miracles to any that are not, at least in profession deuoted to their Holy Father. For this cause they cannot endure to heare that *Ignatius* the blessed Martyr and Patriarke of Constantinople, did any miracles, because he did oppose against the Popes, arrogating iurisdiction ouer the Churches of Bulgarie.

Seuenthly, I argue out of the circumstance of the time when Antichristian miracles are to be most rise. Reason 7. The.

2 Theſſ. 2.
Apoc. 13 & 17.

See aboute in
my first ground
of reasons.

See aboute *ſepr.*
and *Greg. lib. 33*
& 34. *mor. in*
Job.

Chryſ. ſt. vel
Author. imperf.
in Mat. hom. 49.
Greg. ſapiſſime.

Eight Reason.

Apoc. 13.
2 Theſſ. 2.

Apoc. 13. 10.

The time is pointed out vnto vs in holy Scriptures, at the diſſolution of the Roman Empire, and at the ſetting vp, and in the time of another Monarchicall Rome Government in ſteed thereof; which, that it is now accomplished, who ſeeth not? The Romane Emperour being a meere *Nominall*, a very ſhadow of the *Imperiall* dignitie reſting in the Biſhop of Rome, who is his absolute Lord, the Emperour his *Subſtitute*; the Pope the *Liege*, the Emperour the *Liege-man*; and hath in the opinion of the Pope, his Purpuratts, and other, no more Soueraigntie in Rome, then the King of Spaine hath.

And hereout ariſeth another conſideration of time, to wit, that at the very time when Antichriſt his miniſters ſhall doe many and great miracles, then the true Chriſtians ſhall worke either none at all, or elſe ſo few, that in compariſon of the great multitudes, that Antichriſt and his ſhall do, they will ſeeme none at all. Now cleare it is, that the Popiſh Church aboundeth with wonders, and doth with inſultation twit and reprove the reformed Churches for want of the ſame; and this is a very expreſſe *Antitheſis* or oppoſition, which is to be betwixt the true Chriſtians and the falſe in the time of Antichriſt, the falſe ſhall exult in their miracles, which to the true ſeruants of Chriſt ſhall be matter of tryall and probation. and hereout,

Eightly, I argue thus. In the time of Antichriſt ſuch people as ſhall be of his damnable profeſſion, ſhall be eager and greedie after miracles, in which his chiefe miniſters and falſe Prophets ſhall egregiouſly exult. Contrariwiſe, the true Chriſtians ſhall recurre only vnto the Scriptures, reſt onely vpon Chriſts promiſes and aſſurance of their faith, according as *S. Iohn ſaith, Hic oſt ſides & patientia Sanctorum: Here Saints muſt uſe their faith and patience.* This is now clearely accomplished in the Popiſh Synagogue, the diſciples whereof are greedy and moſt eager after miracles; which appeareth by their
moſt

most tedious Pilgrimages. Contrariwise, those of the reformed Churches, are very well contented to want the same, relying onely vpon the assurance of their faith in Christ and his promises, deliuered in sacred Scriptures, and confirmed by such miracles as are there recommended. and so hereout,

Ninthly, I argue, that in Antichrists time, those that are his, as they are eager after miracles, so they shall also be very prone to beleue them, the which is so apparant in all the whole popish Congregations, that I dare boldly say, that if they were not bewitched (*fascinatione erroris*) by the spirit of error, they would be ashamed to be so over-credulous of euery tale that is told them. I confesse ingenuously, when I was amongst them, and was over-zealous for all doctrinall points of Poperie, yet I should sometimes be amaz'd, to obserue such an over-credulitie in many of them; such an admiring after new wonders; and I was not sometimes without trouble of minde, and some scruple, to consider how both men and women, otherwise of honest conuersation and zealous profession in that kinde, would giue credit to such trifles, as I knew in my knowledge and reading, to be meere vanities and fables, and so repured of, by their great Clerkes. When I considered these things, then I could not diuine from what Spirit such illusions might arise, to obserue the best and most zealous of that profession to be commonly most inueigled in that kinde; but now I obserue it was no other then what *S. Paul* hath foretold, that God should permit such to beleue lies; and that as *S. Iohn* hath foretold, they should admire after the Beast and his wonders.

Ninth reason.

2 Thessal.

*2 Thess: 2. 11.
Apoc: 13. 3.*

I could here adde very many particulars, especially of English Papists who are most prone and inclinable to beleue any tale that is told them of any of their martyrs, witnesse the fabulous narration of the shining face of Frier *Buckley*, vpon London Bridge, as also of the mira-

zealous stopping and staying of the horse that drew the hurdle, witnesse the prodigious standing of a pike with an host Christ in it, vpon a table in a Chamber, A pursuant searching the chamber round about, and yet could not see the God. Witnesse the glorious end of misstrisse *Line* taken in Fetter lane and executed some 15. yeeres since. Witnesse their many miraculous escapes of some of their Priests, as they pretend, witnesse *Doctor Norris* his impassible *Agnus Dei* that the fire would not touch, &c.

Thus I haue cleerly (though briefly) fastened all the generall qualities and conditions of Antichristian miracles recounted in holie Scriptures vpon the Popish, so intirelie and fast, that I dare vndertake neither you master *Flus* nor any other shall be able to remoue them. I vndertake further that all other circumstances of the same recounted in Scripture will easily and with great facilitie be iustly applied to your Popish miracles. And so I come to examine some speciall passages of sacred Scripture, by which as by a line of truth, we are led to the finding out of Antichristian miracles; and excepting two I will especially examine some that are not much looked into by others; all I cannot stand to examine, yet this I confidently adde, there is not any one passage of Scripture in which there is mention made of Antichrist or of his ministers, which may not be applied and fitly be laid vpon the Pope and his, and so consequently all the *admonitions* and properties of them, will in like sort adhere to him and his.

CHAP. XII.

Wherein is examined a Prophecy of Christ in the
four and twentieth of S. Mathew.

THE first place I produce out of S. Mathew, where *Mat. 24 26*,
it is most expressly foretold by our Sauour, that the
Antichristian false Prophets, which should doe great
signes and wonders, should also teach Christ to be (*in*
penetralibus) *in penetalls, in secrets*: the which prophetic
as it is most fitly and necessarily fulfilled in the Pope
and his Prophets, so by ineuitable consequence it fol-
loweth that their miracles are those, which are foretolde
by Christ and his Apostles, to be *Great, Many, Menda-*
cious, Antichristian.

Now for clearing of this place, and to proue that it
doth punctually concerne the Papists, I must intreate
the Reader to beare with my prolixitie: I confesse inge-
nuously I doe herein vndertake a hard prouince. And *Pet. mart 100.*
although no man (that I know) hath with any examina- *Class. 4. loc. 10.*
tion so commented vpon this Text, as I vnderstand and
take it; yet *Peter Martyr, Calvin, and Monsieur Plessis, Calvin.*
doe giue a touch and glance at the same, so sensing it as
I doe. And herein I hope that I shall not be censured by
any ingenious Christian of nouelty: for although my
such sensing of this place seeme new, yet so long as it is
(*secundum rationem fidei*) *according to the analogy of faith*:
so long as it is for the confirmation of a receiued point
of faith, and against idolatrie; it cannot but be well accep-
ted of. I confesse that it is new, (*noua cudo sed vt vetera*
astruam) but for the strengthening of a most ancient truth:
let it at least be taken as an occasion to moue the lear-
ned, more narrowly to examine and sift this place; let
my reasons be weighed and censured as they shall be
found by the vnpreiudicate Reader.

For the declaration of this point that the Papists are here pointed at by Christ, for their teaching of him (according to their *transubstantiating divinity*) to be in *secrets, penetralls, chests, Tabernacles, &c.* I am to make a supposition out of S. *Austen*, which is receiued by them all; to wit, that the sacred Scriptures are euer literally to be vnderstood; according to the plaine and ordinary sense of the words, whensoever the same doth not containe any absurdity, nor imply any impossibility, as the literall vnderstanding of this place doth not; but cleerly declareth vnto vs, a Popish practice daily acted in their Churches.

The ancient expositors of S. *Mathews* Gospell, either the *primo primi*, or *secundo primi*, as I may so call them, who liued in the purer times of the Church; Because in their daies this prophecy of Christ was not compleate (for before *transubstantiation* was hatched, the secret and mysticall presence of Christ in *secrets*, and priuate chambers, was not preached nor beleueed) doe vnderstand this text mystically, of the priuate conuenticles and assemblies of heretickes, and schismatickes, pretending Christs Church to be with them; which yet cannot stand, for this one or two instances if there were no other in this passage: first, our Sauour should not then haue deliuered any speciall property and condition of the great Antichristian *Synagogue*, which was to be vniuersall, not to be confined within any one kingdome, which yet that he doth; all, yea all, and of all sides. doe ingenuously confesse.

Apoc. 12.6.
and 13.7.

Againe, if the prophecy were so to be interpreted, of the mysticall and spirituall presence of Christ in priuate places, then it would most of all concerne the true Church of Christ; which in the time of Antichrist according to the sense of all and of all sides, is to flie into the *desert*, to liue obscurely and hiddenly as welnigh overcome; yea it would most neerly haue touched the Ro-

mane Church her selfe, in the daies of her purity, when she made the mount *Soraet without*, and the Cripts with- *Euseb. hist.*
in the City, to be her chiefest *Sanctuary*, and *Affyle* a- *vita Siluestri.*
gainst the fury of those times.

There are some, who thinke that our Sauour did in this his prediction point at *Theudas* mentioned in the *Acts* of the Apostles, or *Indas the Galilean* or such like; *Acts 5. 36. 37.*
but their mistaking is not worthy of confutation, for besides that *Theudas* was at least twenty yeeres before Christs preaching; so all circumstances of the text doe euince, that the prophecy cannot be interpreted of any so base and contemptible *leaders*: no no, Christ pointeth vnto vs Antichrist the great and his false Prophets.

Here by the Readers patience, I will shew how *Maldonat* the grand Ignatian thuffleth this text ouer with a very short cut; as though he were surpris'd (examining the same) with some fit of a *feare-feauer*, his words vpon it are these, and onely these, *Posuit duo pro omnibus &c.* Christ put (saith he) or mentioned only two contrary places for all, the desert, and the *Penetralls*; that is, the inwardest and most retired part of the house, that he might signifie in what manner soeuer, in what habit soeuer, in what place soeuer another Christ should come, he should not be beleened; further to examine and search of the desert, and *Penetralls* it is not the part of a sober Interpreter. Thus *Maldonat*: most of which his words, especially those, in what habit soeuer, in what place soeuer, in what manner soeuer, if they were thoroughly examined; they would make little for the Popish Gospel of Christ, vnder the habit of bread in a mysticall manner, but reall in their *Boxes*, *Pixes*, *Eucharist-arkes*: but omitting them all, I especially obserue those words of his, *It is not the part of a sober Interpreter to examine more of the desert and Penetralls*, then his *Father-hood* bestowed vpon vs. What he feared, I will by Gods assistance performe; which done the reader may easily obserue, that this deuise of *Maldonat* was (*ex conscientia imbecillitatis*)

from a conscience of his owne weake cause; hee wilily obseruing, that if the same text, were narrowly sifted, and examined, it would vtterly ouerthrow their *desert-pilgrimages, pxx-adorations, his boxe and Eucharist-worshippes*. For clearing of this point, wee are diligently to examine, what is the genuine and naturall sense of the word (*penetrabilibus*) *secrets*, in this place.

ἐν τοῖς ταμείοις.

Stephanus in
Thes. Scapula
in dict.

See Stephanus
his Thesaurus
and his Greeke
Concord:

The latine word, according to their vulgar edition signifieth (as also *Maldonat* confelleth) *intimam maximę, reconditam domus partem*, the most inward; and retired part of a house; but seeing *Saint Mathewes Gospell* was first written in Hebrew (which edition is either lost or of doubtfull authoritie) and after, it was translated into the Greeke tongue, either by *Saint Mathew*, or *Saint Iames*, or *Saint Iohn* as the ancients herein are diuersly conceited. Let vs consider diligently what is the natue signification of the Greeke word vsed in this place. *Ταμείον* then which is the Greeke word, hath in Authours diuers significations; yet taken in any of them in this place, it maketh against the Papiists Idolatry. For it is indifferently taken to signifie either first, a secret closet or close and lockt parlour; or secondly, a very hutch, chest or ampere, such as victualls are vsually put in & preserued; or thirdly, a coffer, *Arke* or *boxe*, such as treasure is laid vp and conserued in: this is cleare; because as the learned know; that of *Stephanus* is most true (*ταμείον pro ταμείον passim obuium*) *ταμείον* for *ταμείον* is euery where to bee found and very common in Greeke Authours; now that the later worde is taken in the three significations aboue mentioned by me, it is very manifest; and so as cleare, that the first is vsed in the same significations; and so in this place ἐν τοῖς ταμείοις (*in penetrabilibus*) *in penetralls, in secrets*, may be taken in any of those significations; but doubtlesse it is most cleare, that the very signification intended by *Christ*, is, that which we see now most agree with the accomplishment of the Prophecie amongst the Papiists;

Papists; who in the three significations of the word, doe teach Christ to be amongst them; either as a spirituall food and victual, in their tabernacles, ampers dutches; or as a mystic in their lockt closets, private Chappells; or as a treasure laide vp in boxes, borne in pikes, carried about them as most rich ornaments and treasures. And to thinke, that Christ in this place did aime at this their *Pseudochristianisme*, I am induced therunto, by this one reason if there were no other; that seeing the *pseudochristian Synagogue*, was to teach and doth teach (to the perdition of innumerable soules and high contempt of Gods *Majestie*) a corporall, carnall presence of Christ vpon earth in *Arkes*, secret closets, boxes, coffers, there to be eaten; yea sensibly to be eaten, as *Berengarius* his recantation hath it: It cannot be thought, but that Christ would in some place foretell the same; and no where more likely, then in that very place, in which so many other properties, practises, and conditions of the great Antichrist and his, are foretold; as in this Chapter they are.

My first reason that these wordes of Christ are literally to be vnderstood, against some who would pretend to teach a secret corporall presence of Christ himselfe (not another Christ) vpon earth: I frame out of a double reason of Christ himselfe, which hee maketh against them. First, *believe them not* (saith Christ) *if any shall say he should be in the penetalls, in the secrets* (or as the Remists interpret, it, *in closets*.) *For as the lightening cometh out of the East, and shineth into the west, so also shall the coming of the sonne of man be*; thus argueth Christ: now as cleare as the very heauens it is, that this of Christ is to be vnderstood of Christs corporall, and reall comming in person to iudgement: which granted, then our infinitely wise Sauour, (who without blasphemie may not be impeached of an impertinent discourse) must needes be thought to oppose this his publike comming in person

1. Reason.

Christ answereth his disciples question concerning his owne coming made vers. 3. See Luc. 17.

22. 23.

Closets are in the sense and vse of all nations not any places for any conuersation, but to preserve and keepe any daintiest necessities for mans vse, they are reputed secret storehouses.

son

son against some secret, reall presence of him, before that time, pretended by the false Prophets. For if hee should haue spoken this only against the priuate *Conuenticles* of *Heretikes* and *Schismatikes*, pretending his Church, and spirituall or mysticall presence to be amongst them; then shall he be thought thus to argue: If any false Prophet, shall teach you any false doctrine, or seeke to draw you to any priuate *Conuenticle*, beleue them not, for my comming at the latter day to iudgement shall not be secret, but publike, in glory; like *as the lightning which shineth from the East, and appeareth vnto the West*: and shall such manner of arguing be seeme the infinite wisdom of the Father? who dare say so? but vnderstanding the same as the truth, and the Text requireth, then is the reason most diuine, befitting the infinite wisdom of God, thus. If any shall teach you, that I am in any secret place, or desert, here or there, for you to make pilgrimage vnto me, or to worship and adore mee in your priuate closets, or in the retiredst, and most priuate part of the house, (my house is the Church or Temple) beleue them not; for I shall not be corporally and presentially (thus I interpret according to Christs ordinarie power and prouidence) present vpon earth, vntill *like as the lightning appeareth from the East vnto the West*, so also I shall appeare in Glorie and Maiestie, filling with glory the heauens euen from *East to West*.

Matth: 24. 28.

Chrysost. in hunc
locum.

And this exposition as consequent, is confirmed by the comparison or second reason, which our Saviour maketh against the false Prophets, thus: *Where soeuer the dead bodie is, there will the Eagles be gathered together.* Touching which saying of our Saviour, all interpretations being seriously weighed; that of *Chrysostome* with many of the Ancient and moderne writers, will be agreeing vnto the truth, to wit, that like as the dead bodie being openly exposed in the fields, the Eagles by naturall instinct doe repaire to the same to prey thereon; so like-
wise

wife where hee himselfe should be in presence, there should not be wanting multitudes of Angells, assisting and ministring vnto him, and by spirituall contemplation feeding on him: So that our Sauour argueth thus, If any false Prophets shall teach, that I shall be obscurely in some hidden manner ypon earth, in *Coffer*, *Celler*, or *Desert*, beleue them not; for like as the carcase is neuer without *Eagles*, so for hereafter my presence after my ascension, shall neuer be without multitudes of *Angells*, assisting and ministring vnto mee. And surely if wee search the Scriptures wee shall finde, that those extraordinarie apparitions, which our Sauour made after his ascension, to some vpon earth, were neuer but of himselfe, as in *glory*; neuer without the presence and attendance of Angells. And so I come to another reason of this my exposition.

Act: 7. & 9.
2 Cor: 13.
Apoc: 1. & 3.
& sape.

My second Reason I make thus: Our Sauour in this place, for the fore-instruction of his faithfull, giueth vnto them certaine cleare and euident signes, which should happen before his comming to iudgement, and by which they should be armed against the *myles* and *tyrannies* of Antichrist. Now signes that they may be according to their nature and kinde, significant, they must be facill and easie to be vnderstood, and must be taken as they sound, vnlesse it be otherwise exprest. And for this cause, as all other signes in this chapter, deliuered by our Sauour, are literally to be vnderstood (as the Pontificians themselues do interpret them) so neither is there any reason, why this passage should not be also literally vnderstood, it being of so great consequence, as concerneth the perdition and saluation of many soules.

Reason 2.

Behold I haue
told you before.
Matth: 24. 25.

And to adde a confirmation to this reason; if these words of Christ were onely to be vnderstood *mystically*, against the assemblies of *Heretikes* and *Schismatikes*, challenging Christs Church, and spirituall presence to be only with them; I cannot see for my part, what certain-

tie for the faithfulls instruction, might be gathered out of this signe, which yet is the important of all the rest. For, is it not most euident by a neuer intermitted experience since Christs time, that euery seuerall *Congregation of Heretikes or Schismatikes*, as it challengeth to it selfe, the power and mysticall presence of Christ, so it obiecteth to all other, the lacke of the same? yea and the most *Orthodoxe Church* of Christ it selfe, hath her ebbs and flowes; and then was shee purest, when in *cripts, deserts, secret woods, and holes* shee made her assemblies. Therefore to preach Christ present *in secrets*, in this sense, cannot be a note, propertie, or signe of the great Antichristian Synagogue, as by all it is supposed and granted to be, and is by the faithfull to be taken according to Christs forewarning.

Reason 3.

Ioh: 1. 36.

A third reason I deduce, out of the energie and propertie of certaine words here vsed by our Sauour. I obserue the word, *Behold*, thrice repeated, which as it is an Aduerbe of Admiration, so it is alwaies demonstratiue of some singular matter worthy admiration, worthy beleeve, as is cleare throughout the Scriptures: So that, as *S. Iohn Baptist* pointing the sonne of God to his disciples, said, *Behold the Lambe of God, see the Lambe of God, &c.* so these false Prophets, doe pretend to inuite their disciples and followers to behold and see Christ in the deserts, secrets, closets, &c. which is egregiously acted by the Papists. I obserue also, the Aduerbs *here and there*, which euer doe designe some speciall circumstances of place, as through the Scriptures it is apparant; and if to them we adioyne the specialties of the places, *in the secrets, in the desert*, the force of the Preposition *in*, and the verbe substantiue *is*, (*He is in the desert, He is in the penetralls*) my intent will more easily appeare, that the false Prophets do pretend some secret corporall presence of Christ, requiring faith and beleeve, and sigh also, with beholding of him; which is clearly con-

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firmed by our Sauours doubled precept and charge, *believe them not and goe not out*; as if hee should say, the false prophets will invite you both to *goe out and to behold*, and to believe, that is, to see me in that secret manner as they shall preach, and yet also to believe the hidden mystery of my presence which they teach: but looke to it, *behold I have foretold you*, neither *goe out* to see me in any mysticall or hidden forme or shape, nor yet believe their mysterious diuinity teaching my carnall presence tending and leading to Idolatry.

My fourth reason, that this prophecy is thus literally Fourth reason. to be vnderstood is this; because so vnderstood, it is most evidently fulfilled, and compleated in the Roman Synagogue; who make it a prime mystery, yea the corner-stone of their religion, to preach and teach Christ to be so in *penetralls, secrets, boxes, closets, &c.* A prophecy vntill it be fulfilled, is as a riddle, or a booke sealed; but once fulfilled it is no longer a hidden, but a manifest truth. Now that it is compleated in the Roman Synagogue, it is ouer manifest: For this cause they cry out daily; Behold he is in the *Tabernacles* of our Churches; Behold he is in the *Penetralls* and secrets of our *Sepulchers*; Behold hee is in our *Eucharist-arks*; and miraculous *Hofes* at *Meclines*, at *Brussels*, &c. Behold he is in our *locke Coffers*, and *arkes*; borne vpon the backes of white ambling *Palfreyes*, preceding our Holy Father whē hee maketh his remoucalls: Behold hee is in our secret *Chappels*, *locked Coffers*, priuate *closets*; you must behold (cry they) the outward accidents, but believe the inward mystery; the true and corporal presence of Christ; you must see and believe, behold and admire.

And for the further clearing of this matter, and to confirm that this point is fulfilled in the Roman congregation, I adde some few obseruations concerning diuers other, yea most circumstances of this prophecy.

First I obserue, that these false prophets were for the

Alci circumstances of the prophecy fulfilled in the Papists. First obseruation.

Mat. 24 25.

Second obser-
uation.

Mat. 24 11.

confirmation of this their *Pseudo-Christianisme*, to doe many signes and wonders; so saith Christ (*Dabunt signa & prodigia magna*) they shall give great signes and prodigies; So doe the Papists; the case is cleere. I proceede.

Secondly I obserue, they should seduce many, so saith Christ (*seducent multos*) they shall seduce and deceive many; which is most fully accomplished in the Romane Synagogue; in which no one point of doctrine, doeth more tye and binde their disciples, then this point; Behold he is in the *Penetrals*, hee is in our *Church-tabernacles*; For this cause, if any man would indeuor to draw them from that confusion of errours, they will ordinarily object thus; Alacke you haue taken from vs Christs true corporall presence, and would feed vs only with *tropes* and figures; how then shall wee come to you? how can wee forsake Christ truely and corporally present, and feede onely vpon your bread and wine, which you only haue? Thus they, and yet they doe heerein egregiously caluminate our Sacraments. For, for as much as doth concerne (*rem Sacramenti*) the vertue and efficacy of the Sacrament of grace, and of reall communion of Christ by grace; we teach and beleue Christs reall presence, onely we deny his carnal fleshy presence, and their *transsubstantiation* diuinity.

There haue been heretofore some, as *Indas* and *Theudas*; as *Simon* and *Menander*, who called themselves Christ: and the *Helcescans*, as *Theoderet* writeth of them, taught two Christs, the one in heauen, the other vpon earth; and England (in this most vnhappy) hath seen a most wretched *Hacker*, making himselfe Christ; but these or few of these except *Simō*, did any wonders or prodigies for confirmation of their impieties; and further they no sooner appeared, but they vanished away; together with their disciples: But this Graund Antichrist, and his here spoken of, were so to preuaile, that the world was to bee shortned, lest by their seducements, no flesh should bee sa-
ned,

Mat. 24. 27.

ned, the very elect being in hazard to be withdrawn from Christ by them.

Thirdly I note, that these false prophets, were to se-
duce many, not onely by their miracles and wonders ;
but further they should adde great tribulations, and af-
flictions to inforce the same: For so much importeth
thespeech of our Sauour, who presently vpon his dou-
ble charge, *Goe not out, Beleue it not*, mentioneth tribu-
lation, saying thus ; *after the tribulation of those dayes*, and
in the 21. verse before, ayming at the tribulation in these
dayes, at least in figure ; he protesteth *that the tribulation*
of them should be so great, as the like had not beene since the
beginning of the world. Whereby he instructeth his faith-
full ; that the elect who would not be drawn to beleue
their *pendo-Christ* to be in *secrets, closets, deserts*, should
for the same suffer great tribulation ; the which how it
hath beene performed by the *Romanists* ; the *Bobemian*,
French, English, Italian and *Spanish Fire-immanities*, with
their *French, English* and *Dutch Masacres*, acted or in-
tended ; doe euidently complaine, and proclaime.

Third obser-
uation.

Verse 29.

Fourthly I note, and gather out of our Sauours
speech, that these false prophets were to teach Christs
presence to be *here and there*, vp and downe, that is, in
many hidden and secret places at once, and at the selfe
same time: which as it was neuer performed by any o-
ther ; so it is punctually acted by the *Papists* ; who at the
selfesame time do preach Christ to be in so many places
here and there euen in one Church, that it is not possible
for any of their worshippers, if hee will adore any one,
but that hee must at the same time turne his backe vpon
three or foure other Christs eleuated here and there, in
the corners and Chappels of their Church ; or reserued
in the tabernacles of their Church.

Fourth obser-
uation.

Further, it is not vnworthy of obseruing, that our Sa-
uour specialising and nominating the places in which
these false prophets should teach his presence to be ; hee

neuer mentioneth City, Towne, nor villages ; but only the *secrets, Penetrals, closets, deserts* ; instructing vs, that the presence wch these false prophets wold teach of him, should bee *mysterious, mysticall* , and not such as is ioyned with conuersation amongst men. By all which , and more that might be said, it is as cleare as noone dayes, that whether we interpret the words (*in tñs tñmñis in penetrabilibus*) for in the secret closets, or for storehouses, or of chests and cubbards, or for boxes and chests, to lay vp treasure in, or for arks or cellars ; in all these significations, they doe touch the Papists, who in all these manners of places and secrets, doe proclaime their *Pseudo-Christ* to be, either as a spectacle to be beheld, or as a secret to be beleueed and admired, or as a treasure to be sought after and visited, or as a Christ-God to be adored and worshipped, with vows, sacrifices, inuocations, pilgrimages. And so I conclude these my prootes ; yet before I passe from this argument, I am to answere some few obiections, which may be made against this exposition ; I will answere onely the chiefeest, the rest will fall of themselves.

First obiection

First it is objected, that our Saviour in this prophecy, doeth foretell of some false prophets, which should come and deny him to be the *Messias*, and should teach another Christ :

Answer.

This obiection falleth easily, by all that which I haue said ; and is refuted by the ioynt consent of all those, who do apply this prophecy to all *Schismarickes* and *Heretickes*, because they pretend Christs Church, and spirituall presence to be onely with them. For it is most euident, that all such haue contended to haue Christs true Church with them, and the true Church of that Christ who suffered vnder *Pontius Pilate*, Christ Iesus our only Lord and Saviour. Let *Theophylact* in this point

Theophylact. in
24. Matth.

speake for all : *Si venerint inquit Impostores, &c. Christ faith if Impostoures shall come, saying Christ is come, but is in the*

the desert, or is hid in some house, or in the promptuaries of the same, or in the more inward places of it, bee not deceived, for the coming of Christ, shall not neede any one to shew the same, for it shall be manifest unto all, even as the lightening is. Thus Theophylact agreeingly to our Sauours reasons, against the false prophets in the 27. and 28. verses, which I haue examined heere before in my first reason, and to that I referre my Reader. And in S. Luke our Sauour saith, that the false prophets shall pretend to shew the son of man. See S. Luke 17. ver. 22. 23. 24.

Secondly it is objected thus; Christ foreprophecieth of some false Preachers, who should teach him to be present amongst men, as conuersing with them, in humane shape; though in secret, in closets, or abroad in the desert, but this maketh nothing at all against the Papists, who teach Christ onely vnder the forme of bread and wine (not in humane shape) to be present in their *boxes, closets, penetals*: To this I answer diuerse wayes, and each of them sufficient.

First, our Sauour (to insist vpon his expresse words) speaketh nothing at all, touching his pretended conuersation in humane shape amongst men; neither doth hee utter any words, by which the same may bee gathered; he onely foretelleth his faithfull, that they should be inuited by certaine false prophets, to behold him as present in *penetrals, secrets or closets*, and this as we evidently gather in some admirable sort; requiring faith. (*Believe them not*, saith Christ) now I hope the Papists will not deny, but that all this is fulfilled with their Christ in their *Secrets, Closets and Tabernacles*; whereof Parsons was so well perswaded, that reioycingly he relateth out of *Wal-singham*, the answer of King Henry the third of England, to King Lewis of France, called the Saint: For whereas King Lewis said, hee had rather heare many Sermons, then many Masses; King Henry replied and sayd, that for his part, he had rather heare many Masses, then many

Second obiection.

First Answer.

Parsons against Reports of the right hon. L. Cooke, chap. 10. pag 136.

ny Sermons; and yeeldeth this reason, that hee had rather see his friend, then heare any man, though neuer so eloquently discoursing of him : then I hope Christ is to be seene in the Popish *Penetrals*, though with a *behold*, requiring beleefe and admiration.

Second Answer.

Secondly, I answer ; touching conuersation ; that the Pontificians cannot denie, but for their parts there is conuersation betwixt themselues, and this their *Christ* ; for they are presentially with him, they see him, they handle him, they speake to him, they adorne him, they locke him vp, and carrie him about, they walke to him, they watch with him and for him, they cloath him and beare him ; and they do all seruices to him, as to a Christ present.

As for their Christs part, I hope they will not denie, but that he knoweth himselfe to be with them ; that hee heareth them and their praiers, hee seeth them and their gestures ; he weareth their ornaments and clothings, he doth secretly worke with his graces in their soules, and doth oftentimes many miraculous and prodigious effects, and cures amongst them : is not this a kind of conuersation ? yes doubtlesse, because it is of an Intelligent pretended Christ, with his intelligent and vnderstanding *Demones*. If it bee objected, that their Christ doth not speake vnto them with vocall words, or sound of mouth ; alac, that is but one point of conuersation, and the same may be supplied by signes, and some motions and gestures, which the Priests make vpon him or about him, as well as a certaine Gentlewoman at Chichester, was wonted by signes to vnderstand, what sinnes a dumbe boy of hers had done, and so make for him a confession vnto the Priest, who gaue thereupon the boy his absolution. Howsoeuer it be, if there want no other poynt of conuersation, then speech, it can onely be said, that the conuersation is *manke* and defectiue, with a *mause Christ*, but not ; that it is none at all.

Mist. B.

M. Mang.

If they should say, they see him not properly, that cannot be; for standing within their own principles; I dare undertake to shew, that there is as *intime* and *intire* a v-nion betwixt the accidents of bread & wine, and Christs bodie; as there is betwixt mans soule and his body; so that as properly, and as truly, as a man may be sayd to be seene by his outward shape, (although his soule or his humane nature be not seene) so properly and truly may Christ in their doctrine be said to bee seene in the formes of bread and wine.

Thirdly, I answer, that although some readings haue, that these false prophets should teach Christ to be in *Penetrals*, as the vulgar; and *Closets*, as the *Remists*; or priuate *Chambers*; as other, in all which manner of places, the Papists teach Christ to bee: notwithstanding the Greeke word vsed by the Translatour, doth properly signifie a hutche, or ampire to put victuals in; or a chest to lock treasure in, into which places if they would needs thrust Christ (as they doe) what conuersation may bee imagined to be had there, I referre to the Papists themselves to consider: and so I shut vp this discourse, making the application of it thus: I hauing prooued, that the Pope and his are the false prophets, of which our Sauiour in this place doth foretell: it followeth by euident consequence, that the miracles heere spoken of, are also his and theirs, and so consequently, diuellish *Antichristian*; the contradictory proposition of that which Mr. *Flus* deliuers, and so the Christian Reader may obserue, what excellent diuinity may be gathered out of this prophesie of Christ, by which he answereth the demand of his Disciples, concerning his comming, and the signes thereof, by which his diuine answer wee haue found out both the Popish *Pseudo-Christianisme*, in their teaching of Christ, to be in *Penetrals* and *Closets*, and in their vaunting of their many, and great prodigious miracles.

Third answer.

The Remists interpret closets. I desire of them to know what humane conuersation is vsed in closets, if they cannot tell, let them but aske their Dames and Ladies for what purposes they haue closets: surely for their *Penates*, preserves, conserves, but by no means for men to haue any conuersation wth them, or with their Attendants.

Matth 24. v. 3.

Luke 17. 22. 23.

24.

CHAP. XIII.

Wherein is examined a prophesie of S. Paul.

2. Theſſal. 2.

*Auſtin. Chryſoſt
Hieron. Tertul.
& alij.*

THe ſecond place, ſhall bee that of S. Paul to the Theſſalonians, where the Apoſtle affirmeth in expreſſe termes, that *hee who ſhall extoll himſelfe aboue all that is called God*, (the Apoſtle ſaith, not aboue all that is God, but aboue all that is called God) as the Biſhop of Rome doth, that he, who ſhould *ſit in the Temple of God*; bearing *himſelfe as if he were a God*, (that is, challenging by uſurping Tyrannie, abſolute gouernment of the ſame, & worſhip and adoration in the ſame) as the Pope doth; that he, who ſhall come vpon the deſtruction of the Romane Empire (as S. Iohn ſpeaketh) as the Pope of Rome doth, that to him and his Miniſters, ſhall bee giuen all the power of Sathan, to worke lying *ſignes* and *wonders*, for the *ſeducing of ſuch as periſh*.

This place is a cleere prophesie concerning Antichriſt and his and their miracles, the place alſo is well knowne, hauing beene diſcuſſed by ſundry Diuines, who doe generally apply the ſame to the Pope and his. A word or two, how euery iot and tittle of this Apoſtolicall prediction fitteth his Holineſſe.

*Hiero. q. 11. ad
algaſ. Auguſt.
de Ciuit. lib. 20.
cap. 19. Tertul. R.
lib. de reſurrecti-
one Carnis alij
plerique.*

Fiſt of all, This Aduerſarie is to come preſently vpon the deſolation and ruine of the Romane Empire, according to the common opinion of the ancient Fathers, & to ſucceede in the Latine or Rome-Gouernment. Behold then the Popes firſt Monarch of Rome, when the Romane Empire was diſſolued into diuerſe Kingdomes: Behold him acknowledged by the Canoniſts, profeſſed by the Ignatians, beleeued by the Papiſts, to haue beene for theſe 1000. yeeres well-nie ſole and only the abſolute independant Monarch of Rome, which is now accounted as part of *Peters Patrimonie*; no part nor member

member neither head, nor arme of the Empire. Behold the 8. Monarch (which both Pontificians and Protestants interpret for Antichrist) succeeding the seuen in the same place ; and like vnto them in the manner of beginning, and in forme of gouernment. I said in the same place, for all the seuen Kings being all heads of one Beast, are to rule and reigne in the same place : Cleare it is that the first, second, third, fourth, fifth, sixth and seuenth did rule and reside in *Italie*, yea in *Rome* it selfe ; there also must the eight rule, presently vpon the destruction of the former ; which that the Pope doth and hath done he himselfe doth glory thereof, and we willingly yeeld vnto him that he is (*ultimus Rex Romanorum*) the last King of the *Romanes*, without the name of Emperour.

Dist. 63. cap.

Ego Lodo. Adri.

in epist. ad Fred.

Secondly, this mirabilist, must be a man of sinne ; If a man of sinne for his priuate conuersation, the heauens themselues will witnesse, what Portents and Prodigies for wickednes that meretricious See did beare & bolster at and after the time of the dissolution of the Empire ; (*& inimici nostri sunt testes*) and our enemies themselues will be witnesses, *Baronius*, *Platina*, *Genebrard*, *Bellarmino*, others.

But if he be called a man of sinne, because by his wicked lawes, and tyrannicall gouernment, hee should occasion sinne in others, good God, what nefand sinnes hath his law for *celibacy* brought into their Church ? What most abominable *Regicides*, rebellions, treasons, ciuill commotions, prophinations of Churches, ruine of Kingdomes, hath the arrogant Supremacie of this Capitoline *Ioue* both in spiritualls and temporalls, brought into the Christian common-wealth ? Who can expresse the inundation of corruption, and presumption, which his *Dallila* of indulgences, hath bred in the Church of God ? What tongue can expresse the enormity of simony, of all sortes, which hath ouerwhelmed the Church

Bellar. lib. 4. de
Pont. cap. 5.
lib. recog. in re.
eccl. lib. de Pont.
cap. 19.
Ila. 5. 20.

by reason of their most vaine pompous and magnificent eleuating of their Seruants, and their purpured brethren, together with their carnall, and for most part fortish Nephewes? And what may we not thinke he may attempt by his wicked lawes, whenas *Bellarmino* their great *Achilles* dareth thus to write? yea in his booke of recognitions (which should be the best but is the worst he euer made) to wit, that the authoritie of the Pope is so great, that though he command by his lawes any thinges, that are vices, as vertues; yet the whole Church is bound to obey the voice of their Pastour, and to receiue the lawes as lawes of vertues, thus he; incurring the malediction of the Prophet accursing those who call euill good, and good euill.

By this we may iustly inferre, that as this *Beatissimus Pater* is the man of sinne: so is he also the sonne of perdition, because by his most sinnefull lawes, and superstitious commandes, he is cause of perdition to innumerable of his owne Congregation. I do not say all of his congregation, but I speake of those which are formally his; subiect to the Pope as he is Pope, and drinking of the cuppe of his abominations. For it being so, that in his Church there yet soundeth that confession of Saint Peter, *Tu es Christus filius Dei viui; Thou art Christ, the son of the liuing God*; and also that in it, there are the holy Scriptures (though not without many corruptions) in it there is the Apostles Creede (though in some Articles peruerfly interpreted) in it the Sacrament of Baptisme, (though not without many superstitious circumstances) for substance thereof truely administred; In it there are many Priests, and Preachers, who though in other points doe teach the Doctrines of that Church, yet they doe oftentimes in the vehemencie of spirit, in their Sermons deliuer, that saluation is onely to bee had by faith in *Iesus Christ*; that no man is or can be without corruption of sinne; with many such doctrines to like purpose. It is not a thing vnpossible, yea it is morally probable, that

Math. 16. 16.

that God hath of his Elect in the very thickets of that idolatrous Congregation, who being led by Gods spirit doe willingly embrace that onely which is sound, and for the rest do grone vnder the burthen of humane traditions, herein not vnlike to those seuen thousand, or many of them, of whom God spake to the Prophet *Elia*, *Reliqui mihi &c.* I have reserved to my selfe seuen thousand who haue not bowed themselues to Baal.

1. Reg. 19. 18.

To proceede, this man of sinne, *must exalt himselfe* Exalt himselfe
Vers. 4. *aboue all that is called Good* (The Apostle doth not say a I noted before that is God, but *that is called God*) Now that the Bishop of Rome, is (*supremum in terris Numen*) the *supream power or diuinitie vpon earth*, not onely to direct earthly Gods, and such as are called Gods vpon earth (as Prince, Emperours, Magistrates &c.) but further Psal. 82. 1. 6.
Exod. 22. 28.
Ioh. 10. 34. also by a coercitiue power, to punish them, to roote, vp and to plant, to build and to destroy; It is a very *prime Principle* and a most fundamentall Article of their Church. The Apostle saith he *must exalt himselfe aboue all that is called God*: which the Popes so singularly after that I dare vndertake, there is none of all his *Presidaries* shall be euer able, to shew, that this his arrogant, absolute, and vnbounded *Supremacie* in temporalls and spiritualls, ouer Kings and kingdomes, was yet euer giuen vnto him by any generall humane consent, no not of his owne Church, before he had exalted himselfe thereunto: no nor since hee hath exalted himselfe. It is well knowne how *Gregorie* the 7. was the first, who reared out those ambitious *Dictates* of his owne inuention, by Vers. 4.
Dictat. Greg. 7.
apud Bar: ann. which he exalteth himselfe aboue all that is called God 1175. vpon earth, whose spirit, those who haue succeeded after him in the Papacy (as much as hath lyen in them) they haue imitated, and do as occasion requireth put in practise. A most honourable and gainfull merchandise doubtlesse, to be so vniuersall a *Dictator* ouer the whole world, that hee shalbe able to vnkink whom hee shall

Math. 4.

Bulla. Pij
Quinti.

please, and to dispose of the Kingdomes of the world to whomsoever he shall iudge meet, that is, take from those who will not adore him, and giue to those who fall down and worshippe him; as of late hee attempted (*ex plenitudine potestatis*) out of the fulnesse of his power, to haue de- prived our most famous *Queene* both of life and King- dome, and to haue giuen her Kingdome vnto that Monarch, who fell downe and worshipped for it. And doubtlesse, our now dread *S O V E R A I G N E*, (whom the Lord of heauen and earth bee pleased euer to defend and protect as the apple of his eie) may looke for no other from *Romes-Pope*, and his deuotes, if God by his mightie arme doe not crosse their perfidious plots and designements; I say plots and designements, for who will thinke, but that both the Lion and the Beare sleepe with their eyes open, expecting euer when they may deuour and how they may deuour. Thus then it resteth cleare that the *Pope hath exalted him- selfe above all that is called God or worshipped.*

2. Theff. 2. 4.

To proceede he sitteth in the temple of God, shewing himselfe as if hee were God (so doe the Remists read this place): By which words what else can fitly bee vnder- stood, but that he shall assume vnto himselfe as God (that is, in Gods steede) the absolute and independant go- uernment of the temple of God? that is the vniuersall Catholike Church? ouertopping all, by an vnbounded Supremacie, and vnexhausted dependencie: so that of this *Ioue* (*omnia sint plena & de plenitudine eius omnes acci- piant*) all must be full, and receiue from his fulnesse. All which is so precisely and punctually the state of his ho- lineesse; that there is no power nor iurisdiction in their Church, which is not from him; and is so dependantly at his pleasure, that he may with or without cause, take the same from whom he shall please validly and effectually. For he is a *Ioue* amongst them, a very absolute *Monarch*, subiect only to God.

In the Romane
Synagogue the
Pope is all in
all for power
& iurisdiction
Con: Later.
Sess. 10.
Bell. de Pont.
lib. 1. cap. 9.

But,

But, I note the wordes of the Apostle, that heemust *Beare himselfe*
shew himselfe, and beare himselfe as God; which is most *and shew him-*
 punctually performed by the Pope, for this his vnbound-*selfe.*
 ed supremacie, and vnlimited *Independencie*, is assumed
 by the Popes themselues: For howloeuver the Ancient
 Church for orders sake did account him to be the first
 Bishop in (*ordine*) order, at least of the West, yet I dare
 vndertake there was neuer any Councell or Father of
 the first sixe hundred yeeres, that gaue him any degree
 or sort of that Supremacy and vnlimited independancy
 which he now challengeth, (he now challengeth I say)
 For though most of his Parasites, both Canonists,
 Monkes, Friers, and Ignatians, doe giue him as much as
 he desireth, yet (I speake what I know) there are very
 many of the learned of that Church, which doe grone
 and sigh to thinke of this his arrogant presumption, and
 both for his challenge and practice, but yet they dare
 not say *Domine cur ita facis; Lord why dost thou so?*

All those cere-
 monies, which
 are for adora-
 tion, acelama-
 tion, &c. and
 for deportatiōs
 of his Holines
 vpon mens
 shoulders are
 by his owne
 approung or
 appointment.
 See Lib. 1. Cere-
 mon: sect. 5.

I note againe, the Apostle saith he shall shew himselfe
 as a God (*in bēō Gods*) as if he were a God, that is he shall
 not beare himselfe for God who made heauen and earth
 but for a *Vicarian* God, a God *substitute*, an Antichrist,
 or a *Vice-Christ*. Cleere it is as noone daies, that Anti-
 christ shall not beare himselfe for the absolute and one
 onely God, who made heauen and earth; for if so, where
 is then mention made of such apparate and order for
 publike sacrifices, as are be seeming to such a one, bea-
 ring himselfe as God himselfe? If so, how then shall he
 worship the God, *Maozim with Gold and siluer and pre-*
tious stones? If so, what danger should the elect be in, to be
 seduced by him, if he shall deny both the God of heauen
 and Iesus Christ his only Sonne? If so, why and how ac-
 cording to the Pontificians, shall he cause an image of
 the Beast like a Leopard, Beare, and Lyon to bee made
 and worshipped? If so, how can his comming be a mi-
 stery? How in *fallacia erroris, in deccineablenes of error?*

Dan: 11. 38. 39.
 Matth: 24.

Further

Further I obserue the word of the Apostle, that *he sitteth*; if this wee vnderstand of absolute gouernement, as it is most probable, then I haue spoken thereof already; but if we take the same literally, so also the Pope sitteth as God, as a God; I haue beheld him with mine owne eyes, often sitting vnder his Throne in the material Temples of *Rome*, God like, as a God, hauing as great outward adoration giuen vnto him, not only by the people but by the purpured brethren, by the Priests and others who assist at the altar, as is giuen by them vnto Christ, whom they belecue & adore as presentially there present, the difference only is they adore their Sacrament-Christ, as true Christ, their Pope-Christ, as a Vice-Christ; Antichrist, a Christ-substitute.

The Apostle saith, *The Temple of God*, which we must not so vnderstand, that he shall sit in the *Temple of God* and yet not defile and prophane the same: for how is it possible that Antichrist should sit in the Temple of God against God, and yet not prophane it? But as the Temple of *Ierusalem*, was called Gods Temple, and the Temple of God, though most impiously prophaned first by *Antiochus*, and after by *Caius*: so shall the visible Church in which Antichrist shall sit, be still called the Temple of God, though most impiously and sacrilegiously prophaned by him; yea so prophaned by him with such abominations, that doubtlesse whosoeuer shall therein partake with him shall for the same perish eternally. And so we may see how idle that bragging instance of the Papists is; when they obiect vnto vs, that we make the Pope to be Antichrist, and yet to sit in the Church of God, and (so say they) we make their Church to be the Church of God; but how vaine (I say) is this instance? we confesse indeed, that their Church is the Church of God, but prophaned, yea impiously, sacrilegiously, prophaned: so that all who partake formallie and willingly with the Pope, in his prophanations, shall eternally

1 Machab. 1. 52
Ioseph. lib. 1. Anti-
quit. lib. de Bell:
Iudaico sapissime

See Chrysost.
Theodor. Ambr.
Oecumen: Aquina,
and others
in 2 Thess: 2.

eternally perish. I said formally and willingly, for I doubt not to affirme, but that there are very many, who grone after a reformation of that Church, and hope for a redemption, making welnigh as small account of many of their *Tridentine* Decrees as I do. That there are many such in Popish kingdoms, I refer my selfe to the Ignatians, & other Professionists consciences, who know how many there are in their Churches, which can neuer be settled in their minde, without continual doubtings, concerning diuerse points of popery; as adoration of their Sacrament, adoration of Images, vse of Indulgences, praying to Saints, Iustification of workes; the Popes vnbounded *Supremacie* worshipping of relikes *sacrifice propitiatory* for the dead, *Transsubstantiation* &c.

To proceede, this man of sinne must beare himselfe as a God, in the temple; which argueth that he will challenge and assume vnto himselfe, some Godlike and diuine worship; the which, that we may vnderstand how it is acted by the Pope, wee are to consider how the true Lord, and true God is honoured by his Saints and Seruants in the temple.

The holy Prophet declareth the same thus; *Omnes Apoc. 7. 11. 12. autem Angeli &c. But all the Angells stood in sight of the Throne, and of the Elders, and of the foure liuing creatures, and fell downe before the throne, vpon their faces and worshipped God, saying Amen; Blessing, and Clarity, and Wisdom, and Thanksgining, and Honor, and Power, and Fortitude, be to our God for euer and euer. Thus the Prophet; & is there any one iot of this honor & adoration which is not giuen to Remes. vice-God by the Papists, and by his creatures the Purpured? They when they first acknowledge him, (I meane the Cardinals) for their holy Father & Pope, do they not the same by adoration? he sitting in a chaire, they one after one adoring: for vntil their adoration be finished and compleated, he is not compleate Pope, by adoration he is made Pope, and*

The Pope making a Cardinall saith, *Credo te &c.* or thus: *Sis frater noster & Princeps Orbis*

being made he is adored. And for as much as is conteyned in the 12 verse, doe they not fully yeeld vnto him euery point thereof? What generall acclamations are made to him, by all in the Temple, and of that Temple? calling him, *Beatissimus, Sanctissimus, Diuissimus, Supremum in terris Numen*, most Blessed, most Holy, most Diuine, the supreamest Numen vpon earth: and in like sort, his Holinesse, his Sanctitie, his most Holy Holinesse, &c. he hath then *Benediction, Blessing &c.*

*Benedictio.
Blessing.*

*Claritas.
Claritie.*

As for *Charitie, Glory, or Magnificence*, which is the second attribute giuen to God by his Saints and Seruants; do they not yeeld the same to their *Holy Father*? What glory? then at that time, and in that place, where the Lord of heauen is pretended to be worshipped, to haue him borne vpon mens shoulders, and so mounted euen in *S. Peters Church*, vntill he come to the *Throne*, where his Maiestie is to sit, there to be worshipped with adorations, genuflexions, and acclamations: *Line Holy Father, Line most Holy Father?*

Suar: lib. 3. c. 23.
teacheth that
the Pope hath
power to cha-
stise Kings euen
with death, and
he maketh this
doctrine an ar-
ticle of faith.

What *Claritie*, by making and creating Kings, to giue Kingly authoritie, where none was before? What glory, to depriue Kings of that *Regalitie* and those Crownes which the hand of heauen had set vpon their heads? What *claritie*, to be able to create, yea to create Princes ouer the whole world, wch he doth in creating *Cardinals*, making them his Brethren and Princes ouer the world? What *Claritie*, as a *Monarch* to summon all *Councells*? as a supreme *Head*, to sit and gouerne all *Councells*, Generall and Prouinciall? to make or vnmake them? dissolve or confirme them as he shall thinke good? What *Claritie*, to be a *Monarch-Exlex, Outlaw*, to make lawes for all, great and small, high and low, and to be tyed to none himselfe? This *Claritie* was not vnthought vpon by the Bishop of *Modrusum*, when he sang thus in the Councell of *Laterane*, to a iouiall and a Iuuenall Pope *Leo the 10: Ecce venit Leo de Tribu Iuda radix David* &c.

Outlaw.

&c. Behold the Lyon of the Tribe of Iuda is come, We have expected thee a Saviour, O most blessed Leo. thus there, with more like stuffe.

Conc. Later.
Sess. 6. in orat.
Ep. Medrus.

The third *Attribute*, given to God by his Saints, is *Wisdom*; touching which, who is ignorant that the Papists make the Pope, the fountaine of all Christian wisdom? the *Rocke*, *Pillar*, and *Fountaine* of *Inerrabilitie* in the whole Church, whether it be for articles of doctrine and profession, or lawes of discipline? Yea *Bellarmino* and most of the *Ignatians*, give vnto their *Holy Father* this *Inerrabilitie*, not onely as he is Pope, and as hee teacheth their whole Church; but further also, that as hee is a priuate Person he cannot be an Heretike: and for this purpose I will here insert a true tale. There was in Rome a *Courtier*, who vpon an occasion affirmed, that the Pope might erre in faith; being a man of great note, hee was conuented before some *Cardinals* to answer for himselfe, to whom he affirmed as much as before; where vpon the *Cardinals* replied vnto him, and said, that hee was an Heretike for so saying; to whom the *Courtier* thus answered for himselfe; Pope *Paul* being at dinner, said in my hearing, that he did beleue, he should recover *Placentia* before he died, and yet he did not, and so I am assured he erred in faith; O said the *Cardinals*, we thought you had meant the Pope might erre in the Christian faith; no truly, replied the *Courtier*, I could not so thinke, for, for ought that I can see, I cannot say whether the Pope or any of his *Cardinals* haue any iortherof at all or not. And this his last answer is doubtlesse best; for a man who hath liued amongst them, will hardly by their liues iudge, that they haue any faith at all, whether christian or morall.

Sapientia.
Wisdom.

Bellar. de Pont.
lib. 4. cap. 6.
Alb Pighius
lib. 4. hierar. c. 8.

Thanksgiving, is the fourth *Attribute* given to God by his Saints: wherein how egregiously the Papists do flatter their Pope, their *Epistles Sinodical* and *Dedicatorie*; their *Orations* and *acclamations Gratulatorie*, doe euince.

Gratiarum actio.
Thanksgiving.

The arrogancy of the Pope, requiring acclamations of Thanks giving, when England was reconciled to him by Card. Poole.

Æmilius lib. 7. post medium.

Honor.

Honour.

Potestas.

Power.

De maiorit. & Obed. cap. V. nam Sac. Etam.

Anton: part. 3. titul: 22. cap. 5.

Doe they not acknowledge him, to take away the sinnes of whole Kingdomes? Let vs call to minde, how Cardinall Poole the Popes Legate, did vnder King Philip and Queene Marie, reconcile this Kingdom of England to Rome; wherevpon there followed and were required great *Gratulatorie* acclamations of Thanks giving vnto his Holinesse. Is it not recorded how the *Cecilian* Legates, with a pitifull *miserere*, did cry to his Holinesse, *Qui tollis peccata mundi miserere nostri &c.* Thou who takest away the sinnes of the world haue mercy vpon vs; Thou that takest away the sinnes of the world giue vnto vs peace? Doe not Kings, Emperours, Patriarkes, Primates, Archbishops, Bishops, Abbots, Priors, Generalls, Absoute and Vicarian, with gratefull acknowledgment, confesse him to be their Holy Father, their Patrone, Protector, and that they doe all (*ex plenitudine eius accipere*) receiue from his fullnesse? The case is cleare. I passe on.

The fifth Attribute of praise giuen to God, is Honour; the which being coincident with some of the former already handled, I passe it ouer as cleare.

The sixth is Power. And is not this giuen vnto him, whenas their Decretall article of Boniface standeth amongst them in absolute force as a point of faith, *Subesse Romano Pontifici omni humane Creatura definimus, declaramus, pronunciamus omnino esse de necessitate salutis. Vnde define, wee pronounce, we declare, that it is altogether necessarie to saluation, that euey humane creature be subiect to the Bishop of Rome.* How vniuersall is his power and iurisdiction? For charge mounting vp to the heauens, commanding *Angells*. For blessing, piercing *Purgatorie*, and deliuering soules. Yea according to their owne principles, in his absolute power he is able to deliuer all soules out of *Purgatorie flames*, and Antonine affirmeth the like: pittie, his charitie is not as absolute as his power. For punishment, penetrating hell it selfe, coniuering, commanding the Deuills by his *Exorcists*, augmenting

menting and increasing their paines and torments *in infi-* *Flagellū Demo-*
nium, if they proue refractarious. For glory, heauen
 seemeth beholding to his power; for his *Canonizing* and
Sainting, (with the vnspeakable Charges of thole who
 desire it) *Saints* and *Sainteesses*: as of late *Spaine* did
 their *Didacus*; *Polonia*, *Hyacinthus*; and the whole mul-
 titude of *Ignatians* hauing already procured their Father
Ignatius to be *Beated* and *Beatified*, doe continually ex- They expect
 pect and desire to haue him *Sainted* and *Canonized*, that the same for
 as now they say, *Beati Ignati ora pro nobis*, *Blessed Ignatius* their *Zauering*
 pray for vs; so then they may say, *Sancte Ignati ora pro* *Gonzaga*.
nobis, *Saint Ignatius* pray for vs.

The seuenth Attribute is *Fortitude*, the which that it *Fortitudo*.
 is giuen to the Popes by the *Romanists*, who can doubt, *Fortitudo*.
 who hath heard of that fundamentall article of their
 Church, by which they make the very Persons of their
 Popes, to be that very *Rocke* vpon which their Church is *Bell: de Pens,*
 built; and against which the *Gates of Hell* cannot preuaile: *lib. 1. cap. 10.*
 so now as there is no power vpon earth which may be *Matth: 16.*
 compared with that of *Leuiathan*, and the *Gates of Hell*;
 so neither is there any *Fortitude* which may be compa-
 red with that of their Popes; which hath been so forci-
 ble, that it hath by reason of the Popes most arrogant
Supremacie, beaten from it most of the Churches of the
 world. For, for this cause, and for this *Papall Fortitude*,
 the *Persian* Christned Churches do reiect the Commu-
 nion of Rome; the *Ethiopian* doe detest it; the *Musc-*
onian execrate it euen as they doe the Deuill himselfe;
 the *Arabian* condemne it; the *Armenian* scorne it; all
 Reformed Churches of *Sueueland*, *Denmarke*, *Norway*,
Low-Countries, *France*, *Germanie*, *Scotland*, *Ireland*, *Eng-*
land, doe refuse and accurse it. And though for this
 cause, the *Papall Fortitude* hath often thundred out her
Anathemes and *Excommunications* against them, notwith-
 standing by Gods blessings, they stand, grow, and in-
 crease, maugre the spite and force of this *Roman Rocke*.

Thus I haue briefly shewed, (omitting an infinitie of particulars to confirme the same) how all the diuine *Attributes*, giuen by the *creatures* to the *Creator*, are in a kinde of imitation giuen by their *Papists* to their *Creator* the *Pope*, of whom they are begotten, and from whom they take their name. And as they giue him these *Attributes*, so they haue not been afraid to giue vnto him the name of God ; so their *Extraneagant* boldly, *Dominus Deus noster*, Our Lord God. *Caraffa* in his *Theses* more mincingly terming their now Pope *Paul* the 5. *Vice-Deus*, *Vice-God* ; and as they giue him this honour , so they doe beleeue that he shall haue it (*in secula seculorū*) for euer and euer , vntill the end of the world ; for they doe make his Seat to be *Sedem eternam*, an everlasting Seat, against which the Gates of Hell shall neuer be able to preuaile.

Extraneag. Cum inter Joh: 22. Glossa.

Beil: de Pont: lib. 4. cap. 4. Matthe: 16.

So then , to summe vp all this, the *Papists* song vnto their *Pope*, sitting in the Temple of God , vpon his *Throne*, in the presence of his *Elders* and liuing creatures, thus it is : *Benedictio &c. Blessing, Claritie, Wisdom, Thanksgining, Honour, Power, and Fortitude* , to our God for euer and euer : This man then sitting in the Temple of God, is honoured as God ; if then Hee and his, doe signes and wonders , doubtlesse they must bee such, whereof the *Apostle* speaketh , and so consequently, mendacious, *Antichristian*.

2 Thess: 2.

CHAP. XIII.

Wherein is examined another prophetic of Christ in the scuenth of Matthew.

Mat. 7. 12. 13.

THE third place is that of Saint *Matthew* , Many will say to me in that day : Lord, Lord, haue we not prophecied in thy name , and in thy name haue cast out diuels, and in thy name done many wonderful workes ?

And

And then I will professe unto them, I neuer knew you; depart from me ye workers of iniquity.

That all these things here spoken, by these false prophets, are vttered and acted now by the Popish *Monks, Friars, &c.* No man can be ignorant, who daily heareth them chaunting out their doing of wonders, and casting out of diuels in the name of *Christ*, and by the power of *Christ*.

Two things rest to be proued; first, whether they bee *operarij iniquitatis, the workers of iniquitie here spoken of.* Secondly, whether it be probable that our Sauour in this place, doe aime at Antichristian false prophets, or rather at some true Prophets and teachers, who teach his doctrine truly, confirming the same by miracles, and yet liue very wickedly.

Concerning the first, that the Popish *mirabilists*, are workers of *Iniquitie*, I referre the Reader to what I haue saide already: but that they are the speciall workers of *iniquitie*, heere mentioned by our Sauour, it may thus appeare: first, because our Sauour in this place seemeth most to reprove the iniquity of sacrilegious iniustice: now what greater *iniquitie of iniustice* amongst the Preachers and Prophets, then the iniquitie of symony: which maketh such a generall inundation in all Popish Churches, that there is hardly a man to be found, who receiueth any benefice, dignity, &c. at lest from the Holy Fathers hands, or his Deputy. *nephewes, Cameriers, or other Substantes (non numerata pecunia)* paying not for the same. Againe who hath enacted all those Lawes, which are so nigh and colin germans to Symony: but the Holy Father, and his *mirabilists*? Againe, which of all their Popes doe euer enter into the Papacy, without diuers contracts of bargaines, betts, layes, promises, &c. and is not this (*Iniquitas maxima*) the greatest iniquitie that may be, which maketh their hearts and minds (as *Simons* was) full of gall and bitterness, that is, of enuy and malice,

the

Roma omnia re-
nata. D. m ipse
Diabolus ipse.
See Tax. cam.
Apostol.
See Nonus Ho-
mo his orat. to
Christ: Prin.
most truly de-
scribing this
kinde of ini-
quity.
Acts 8. 23.

the bitterest weed of *iniquity* which can grow in the heart of man.

Secondly, our Saviour also in this place, seemeth specially to reprove the iniquitie of fraud and deception, as if hee should say vnto the false prophets, you glory in your miracles and wonders as done in my name, and for my glory: but it is farre otherwise, for by them you practise a highest point of iniquity; to wit, by fraud and deception, to draw my faithfull to the base worship and servitude of *Creatures*, and thereby seeking your owne glory, to inthrall them in the bondage of your owne traditions. This is fully compleated in the Popish Church.

Thirdly, if our Saviour doe by these words, *workers of iniquity*, comprehend workers of all manner of wickednesse; then let vs aske the great *Fauourers*, and *Pillars of Rome* what manner of wickednesse it is which doth not reigne amongst them. Let vs aske *Cornelius Mus*, Bishop of *Bitontum*, in his Oration to the *Tridentine Fathers*: the great Parisian Clerkes, as *Clemangis*, *Genebrard*, and *Esperius*; their *Analists*, as *Baronius*, *Auentine*; their Theologues, as *Holcot*, *Albertus*, with diuers others; especially Saint Bernard the (*Didimus veridissime*, lib. 5. & 7. c. 10) *Tell-troth*, who so deploareth the most loathsome, and most incurable diseases in the Church, as it will astonish a man to read him. See his Sermon vpon the conuersion of Saint Paul, his protestations and lamentations in the Councell of *Rhemes*, especially his 66. Sermon vpon the *Canticles*: where he delineateth the abominable turpitudes of the Roman *See* and *Clergie*; & so cleare it is as nothing can be clearer, that since *Bernards* time, they haue so profited in *peius*; that if euer, that of one of theirs were found true, it is now punctually true, to wit, that their Church is come to that perfection of vertue, that it seemeth worthy to be ruled, and gouerned onely by reprobates.

Touching the second, our Saviour in this place, saymeth

Bernardus serm. 33. in Cant. lib. de considerat. sepe Albert in Ioh. 10. Auentine sepissime, lib. 5. & 7. c. 10. hyst. Alij apertissime.
How the Popes are (as *Simon Magnus*) chained in obligatione iniquitatis, *Marcellus* 2. Pope pronounceth thus; I see not (saith he) how those who hold this high place can be saved. *Gnapth. in vit. Mart. 2.*

meth and pointeth at Antichristian prophets, I proue it thus: First, because without doubt in the 12. and 13. verses (which are so connexed by a continued discourse to the 15. and 16. verses) hee meaneth the same false prophets which he doth in these: now that in these, hee intendeth *Antichristian* false prophets it is confessed by the aduersaries; who are most eager to fasten the same imputation, not vpon any of their owne, but vpon such whom they call *Heretikes*, and whom they make Antichristian, at least as *forerunners* of *Antichrist*.

Pontif. pene omnes. See Stapleton in Promptu. Moral. & Cathol.

Secondly our Sauour professeth, that he will say vnto them at the day of Iudgement, *that he neuer knew them*: the which as it is easily vnderstood of *Antichristian* false prophets, who nether in life, nor in doctrine were euer approued by Christ: So it is hardly to bee applied to such true Prophets which preach his truth sincerely, and confirme the same by miracles, though their life and conuersation be wicked: what? will not *Christ*? nor neuer did *Christ* acknowledge his doctrine and miracles in wicked persons? Obserue how hee speaketh of true teachers and wicked liuers. *Super Cathedram Moysis, &c. Vpon the chaire of Moses there sate Scribes and Pharisees, doe what they say; but doe not what they doe.*

Thirdly I suppose, the Papists must needs so interpret this place; for in so long a continuance of their Church (whereof they so greatly glory) I doe not thinke, they will name any one of their Church, who hath done wonders in the name of Christ, and cast out diuels in his name, whom they will professe to be (*operarium iniquitatis*) a worker of iniquity. No, it is abundantly sufficient in their Church, that their *Ioue* may canonize any one for a Saint, if it can bee proued that he did wonders, and cast out Diuels in the name of Christ: let them name but one if they can, whom their Pope and his hath neglected to account and esteeme as holy and Saintly, if he haue prophecied in Christs name, done wonders and

Match. 23. 2:

Matth. 7. 13.

Ier. 23. 32.

cast out diuells in the same, they cannot doe it. Let this therefore remaine, as an vnremoueable *cognisance* to the Pope and his *Prophets*, that they are (*operarij iniquitatis*) *workers of iniquity*: and although they preach in the pretended name of Christ, though in the same they cast out diuels, and doe many *wonders*, yet notwithstanding their miracles are to be accounted *Antichristian*, & their casting out of diuels a *Satanical conspiracy*, And so concluding this discourse, I would God were pleased to giue them grace to apprehend (and by it to amend) that terrible denouncement which is threatned against such as they are, *Ecce ego ad prophetas, Behold* (saith the Lord) *I am against those prophets, who dream a lye, and shew the same; and haue seduced my people in their lye and in their miracles, when I had not sent them, nor had commanded them, saith the Lord.*

CHAP. XV.

Wherein is examined a second prophesie of S. Paul.

THE fourth place is taken out of S. Pauls prophesie to *Timothie* thus.

1. Tim. 4. 1. 2. 3. *Now the Spirit speaketh expressely, that in the latter times some shall depart from the faith, giuing heed to seducing spirits, and doctrines of Diuels.*

Speaking lies in hypocrisie, hauing their consciences seared with a hot iron:

Forbidding to marry, and commanding to abstaine from meats, which God hath created to be receiued with thanksgiving, of them which beleene and know the truth.

This holy prophesie, which is so expresse and so cleere, may thus cleerely bee fastened vpon the Pontifical Church.

The circumstance of time in those words (*in the latter times*) most euidently thus: for if the Pontificians themselves

selues doe apply this prophesie onely to the *Manichees*, *Encratites*, *Patritians*, who were many hundreds of yeeres before these times, and of whom there is now hardly any shadow in the Churches; much rather in respect of more lateness of time, it may bee applied to the Popish Church in *Gregory* the seventh's time, when marriage in Priests was more strictly forbid then euer before; for the *inhibitions* made against Priests marriage by *Siricius* and *Calixtus*, were but *flea-bitings*, in comparison of the thundering commands, which *Gregory* the seventh roared out.

Remits in 1.
Tim. 4. in their
Annotat. Pontifical.
omnes.

I say, that the Pontificians did apply the prophesie onely to the *Manichees*, *Encratites*, *Tatianites*, *Patritians*, and such like of old; which their application I cannot see how it will iumpe with those, who vnderstand this prophesie of the times of Antichrist, as some doe. *Guiliandus* maketh the argument to the fourth chapter thus, (*Errores Antichristi predicat the Apostle foretelleth the errors of Antichrist.*) Thus hee: how agreeingly to his owne gloss after, I referre to some Burgundian to answer for him; yet doubtlesse his argument is very true; for howsoeuer the *Encratites* and *Manichees* did forbid marriage in some sort, as *Antichrist* and his do: notwithstanding there are some circumstances of the text, which cannot so fitly be applied to those ancient Heretikes: as first, the circumstance of time, *In the latter times*, by which words, the Apostle doubtlesse aimeth at the times of the *Apostasy* and *defection*, mentioned by himselfe in the second to the Thessalonians.

Guiliandus in
Epist. ad Timoth.
in cap. 4. Argumento.

2. Thessal. 2.

Secondly, the Apostle sayth, that those who shall teach these doctrines, shall therein attend to *Seducing Spirits*, insinuating thereby, that they shall be led to the same by pretence of *visions*, *miracles* and *prodigies*, done by spirits of error, the Diuels themselves: which is egregiously acted by the *Pontificians*, who do not ground this their inhibition against marriage & eating of meats,

See first chap.
ter about.

vpon the word of God, but rather vpon such *visions, miracles & wonders*, as they pretend for the same: we doe not read that the *Encraistes* and *Patruians* were so attentue after visions and *miracles*, or did so glorie in them, as the *Pontificians* now doe; yea, they are so shamelesse oftentimes, as to moue their pretended *possessed persons*, or (as they pretend) the Diuels in them, to deride the marriage of *Priests*.

The note of *lying hypocrisie*, with *seared consciences*, how-fouer it may bee imputed to those ancient Heretickes; yet verily, it cannot be doubted, but that the *Pontifician Leaders* and *Commanders* doe heerein surpasse them: what els doth searing of conscience denote and designe, then a most obstinate and obfirmed resolution in their doctriens? which in the Popes & theirs is so past all measure, as the world can witnesse; that although their own more temperate Professours, Cardinals, Emperours and Cæsars, Kings and Potentates, Princes and Magistrates, Prelates and Priests, the Laity of all sorts, doe (considering the horrible enormities of their *voraries*) require, that the Law of *Celibacie* bee remooued, and the vse of marriage bee left indifferent, notwithstanding most of their more peruerse *Popes*: (yea, all of them at lest, to auoyd scandall, and to preserue the dignity of their Church) are so wedded to the *Darling*, that the knot is indissoluble; so be their consciences seared with the hot iron of *obstinacie* and *impudencie*, that they waigh not, though an infinity of *soules* perish through their vnnecessary law of vowed *Celibacy*. Neither do they regard what the Christian world inueigheth against them: assuredly, that of *Epiphanius* is fulfilled, *They reiect marriage not lust, for sanctitie is not in honor with them, but hypocrisie*. Further, what may we more fitly vnderstand by their *speaking lies in hypocrisie*, then a professed dissembling of greater sanctity, both for chastitie and abstinence, then is amongst them, in which sense; good God, how punctually are the

*Epiphanius ad-
uersus Origenist.
heres 42.*

the *Papist-leaders* and Teachers noted by the Apostle ? how partly and in euerie respect, doth hee poynt at the *Ignatians* ? who professing greater sanctitie then others, doe farre come behinde all others (at least in the point of abstinence) in that Church, there being no *Order* nor Degree of the *Romane* Church, which keepeth lesse fasting and abstinence then the *Ignatians* doe, their special promises are for obedience to their Superiours and Generals, and by them, by a secret vow, to goe whithersoever he shall command, and to do whatsoever he shall command: *Videant Reges.*

The Apostle saith, that these *false Teachers* were to depart from the faith, which as it is fulfilled in the ancient heretikes, so more absolutely in the *Romane Popes*; whose departure from the faith in this point, appeareth thus: For whereas it is cleere as the very heauens, that in the Apostles time, & for long after, marriage was as a thing good, godly, Christian, allowed and permitted in the Cleargie: so that it was honourable in all, according to the Apostles doctrine; They haue in a pretended shew of more sanctitie (but in truth in very *hypocrisie*) imposed: First, the Law of *Celibacie* vpon their Cleargy: Secondly, the vow of *Celibacie* vpon them; as though that married *Clerkes* were vnfit to administer at the *Altar*, or to preach the word of God, and that marriage in them were not honourable or allowable: the which what is it else, then a meere departure from the faith, first receiued, first established? Let vs aske *S. Chrysostome* what the ancient Church, nay, what the Apostle thought of marriage in Priests? *Cuius rei gratia, &c.* For what cause doth the Apostle mention these manner of men? (to wit married) hee doth intend viterly to stop the mouthes of Heretikes, who condemne marriage, shewing the same to be without fault, yea, the same to be so precious a thing, that with it any man may be promoted to the throne of *Episcopacie*. And in his tenth homilie vpon the first to *Timothy*, speaking of marriage in Priests, he

*Clem. Alex. 3.
Stromat. Teratol.
de monogamia.
Athanas. Epist. ad
Dracont. Chryso.
in 1. ad Timoth.
hom. 10. Hieron.
against Iovinian
Con. Ancy. can. 9.
Gangr. 4. ad
Hebr. 13.*

*Chrysostomus in
Titum. hom. 2.
See him hom.
10. in 1. ad Tim.*

See first chap-
ter about.

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heres 42.*

the *Papist-leaders* and Teachers noted by the Apostle ? how partly and in euerie respect, doth hee poynt at the *Ignatians* ? who professing greater sanctitie then others, doe farre come behinde all others (at least in the point of abstinence) in that Church, there being no *Order* nor Degree of the *Romane Church*, which keepeth lesse fasting and abstinence then the *Ignatians* doe, their special promises are for obedience to their Superiours and Generals, and by them, by a secret vow, to goe whithersoever he shall command, and to do whatsoeuer he shall command: *Videant Reges.*

The Apostle saith, that these *false Teachers* were to depart from the faith, which as it is fulfilled in the ancient heretikes, so more absolutely in the *Romane Popes*; whose departure from the faith in this point, appeareth thus: For whereas it is cleere as the very heauens, that in the Apostles time, & for long after, marriage was as a thing good, godly, Christian, allowed and permitted in the Cleargie: so that it was honourable in all, according to the Apostles doctrine; They haue in a pretended shew of more sanctitie (but in truth in very *hypocrisie*) imposed: First, the Law of *Celibacie* vpon their Cleargie: Secondly, the vow of *Celibacie* vpon them; as though that married *Clerkes* were vnfit to administer at the *Altar*, or to preach the word of God, and that marriage in them were not honourable or allowable: the which what is it else, then a meere departure from the faith, first receiued, first established? Let vs aske *S. Chrysostome* what the ancient Church, nay, what the Apostle thought of marriage in Priests? *Cuius rei gratia, &c. For what cause doth the Apostle mention these manner of men? (to wit married) hee doth intend viterly to stop the mouthes of Heretikes, who condemne marriage. shewing the same to be without fault, yea, the same to be so precious a thing, that with it any man may be promoted to the throne of Episcopacie.* And in his tenth homilie vpon the first to *Timothy*, speaking of marriage in Priests, he hath

Clem. Alex. 3. Stromat. Tertul. de monogamia. Athan. Epist. ad Dracont. Chryso. in 1. ad Timoth. hom. 10. Hieron. against Iovinian Con. Ancy. can. 9. Gangr. 4. ad Hebr. 13.

Chrysostomus in Titum. hom. 2. See him hom. 10. in 1. ad Tim.

Chrysoſt. in illa
verba ; Sed
mansuetum &c.

Briget. lib. 7.
Reuel. cap. 10.
circa medium.

hath theſe expreſſe words : *Licet enim eam rem honeſte ac licite capere ſi quis velit.* It is lawfull for any man if he will lawfully and honeſtly to take the ſame thing : meaning marriage, yea marriage in *Bishops* : For in the ſame place he ſpeaketh according to the *Apoſtles* intent of *Bishops* : See him, and the like is to bee obſerved in many of the *Ancients*, declaring the praſtiſe of the Church in this kinde : yea their holy *Briget* taketh and receiueth the ſame as a diuine reuelation from the Virgin *Maryes* own mouth, part of which reuelation the *Reader* may finde in the *Appendix* here following : in the ſecond part of the ſixteenth *Chapter*.

It reſteth to be ſhewed and proued, whether the *Papiſts* doe deliuer the ſame doctrines of *Devills*, which the *Apoſtle* here condemneth ; which that they doe, for the firſt point I thus make manifeſt. To inſiſt vpon the *Apoſtles* expreſſe wordes, he ſaith onely, that the *Heretikes* ſhould forbid marriage &c. which that the *Popes* and *Papiſts* doe, it is a caſe as manifeſt as noone daies : And their euation of this imputation is not worth a ruſh. For they anſwer that the *Apoſtle* intendeth onely ſuch *Heretikes* as doe forbid marriage, becauſe of naturall vncleanneſſe in the ſame. Their inſtance is moſt vaine ; nay rather the *Apoſtle* purpoſely abſtaineth from mentioning any ſuch circumſtance of the *heretie*, that ſo in his prophecie, hee might as well inuolue thoſe *Heretikes* which would teach marriage to be vncleanne to the *Vſers* and *Practiſers* of it, againſt pretended commandes ; as alſo thoſe who would condemn it as vncleanne in it ſelfe. If the *Apoſtle* had intended the *Manicheyes* only, or ſuch like, he might eaſily haue expreſſed the circumſtance of their *heretie*, but he did not ſo ; ayming doubtleſſe at all thoſe, who ſhould forbid and inhibit marriage in thoſe, and to them, to whom God had commended or allowed it ; and therefore he uſeth rather the words forbid, as if he ſhould ſay theſe *Heretikes* will diſaprooue of marriage

marriage in respect of their own *commandes* in those, and to those, to whom they shall forbid the same.

And if the *Papists* doe seriously bethinke themselves they shall finde, that the ancient *Manicheyes* doe iumpe with them in this their heresie about marriage in their Clergie; for as the *Papists* doe allow marriage in their *Laickes*, but vtterly forbid it in their *Clerkes*; so did the *Manicheyes* allowe marriage in their ordinarie *Professours*, whom they did call (*Auditores*) *Hearers*, but vtterly forbidde and reprocue the same in their speciall ones, whom they called *Electi*, their *chosen* and *Elects*. So that here we haue the *Papists* expressely iumping with the *Manicheyes* in this point. August. epist. 74

I note specially, that the Apostle saith they shall forbid marriage, by which, he evidently insinuateth, that the holy Spirits intention is, to note and ayime at such *Gouernours* and *Rulers* of the Church, who should against the Apostles and Gods ordinance, lay their command vpon *celibacy* and single life forbidding marriage. Now this is the very selfe thing, which the Bishops of *Rome* haue done. For vpon that (concerning which the Apostle had no precept but onely counsell) they haue laide their imperious commandes in their clergie, forbidding them to marry, yea and against their owne principles, haue laid a precept vpon a Counsell; commanding and requiring most strictly all those, who take orders to vow *chastitie*; which according to their owne principles God left in counsell and free election, and which the Apostle had onely power to counsell and perswade. Genes. 1. 22.
1. Cor. 7.

Their pretended ground of this their doing, to wit, because *celibacy* and single life is in perfection surpassing *matrimoniall state*, is vaine: for wee are not to consider *celibacie* and single life & *matrimoniall state* as they are in speculation; but as they are in action, practise, and vse; and so considered, cleare it is, that *celibacy* or single life is not to be preferred before *matrimoniall state* in him

Greg. Naz. in
Epitaph. Ser.
Gorgonia.

him or her, who haue not the gift of continencie, nay rather in them it is wicked and damnable, though laudable and highly to be commended in thole, who haue the gift: So that the perfection of either of these two *states* of life, is from the minde, according to that of most learned *Nazianzene: Mens est &c. It is the mind which giveth perfection either to marriage or to virginity.* And so to conclude this point, *celibacy* or single life with continuall burning is a damnable state; marriage with continency is holy and honourable in all: And so it resteth proued concerning the first point (the other part I remit to some other occasion) of these false-prophets doctrine, that euery circumstance and part thereof is very aptly and punctually applied to the *Papists* and their Popes, whereby it also followeth, that if they doe miracles for confirmation of the said points, that the same are lying, mendacious, Antichristian; which is the proposition I haue endeauored in all this treatise to proue and declare, and haue by Gods Grace brought to this issue; that in the question I haue satisfied my owne iudgement and conscience; and I doe most heartily pray, that the same may tend to the profit and good of Gods Church; and to the confusion of her Enemies, *which are more wise in their generation then the children of light are in their kinde.*

CHAP. XVI.

*An Appendix touching the vanity
of certaine Popish miraculous visions
which are vsually brought by Papists for de-
fence of their Religion, but being examined
are found to be against the same.*

IT is an old and a true saying, he shall neede a long spoone who must eate with the Deuill, and therefore to greate purpose the Apostle calleth his workings and practises with men *Astutias, crafts, subtelcies, deceits*, the which will more easily appeare if wee doe but obserue what manner of men he hath deceiued, and in what sort he hath deceiued them; to wit, by Fables of visions, fictions of miracles, and strange prodigies; of which their itching eares haue beene ouercredulous, listening and longing after them euen with a kinde of greedinesse. 2. Cor. 3. 11.

Secondly if we consider in what time, to wit, when the vigilancie of the Pastours beganne to slacke and they began to slumber, then the *Deuill began to sow his cockell and darnell* where good wheate had beene sowed before, euen in the Lords felde, where hee himselfe had cast his seede before. And lest the Pontificians should be thought now of late onely to haue entered into these kindes of courses I will (hauing alreadie spoken sufficiently of miracles) take paines in this place as in an *Appendix*, to shew in a few examples how their Progenitours haue endeououred to drawe Ancient and venerable men into these Iusts, and to impose Fables of visions vpon them, thereby the more to countenance the bad cause, which they haue vndertaken to maintaine.

Coster dominica
3. post pentec.
Bede. lib. 5. histo.
Aug. cap. 13.
Coster hath the
very like histo-
ry dom. 3. post
pascia. out of
Boniface Arch.
mogunt. ep. ad
Cadelburg.

First I will beginne with a Fable, which is somewhat corruptly cited out of venerable *Bede*, and is produced for prooffe of their Purgatory flashes, but the Christian Reader will vpon the scanning of it finde it to bee but a fiction, yea and the Pontificians themselues must so account thereof, vnlesse they will go contrary to their owne religion. I will not afford to set downe with all those solemne words, with which *Costerus* that famous *Ignatian*, doth cite out of *Bede*, in substance it is thus; One *Driemelms* a married man, sodenly falleth vpon an euening into a traunce (*dyled in the euening and was reuined in the morning*, saith *Coster*) who told afterwards strange things to the standers by: Hee saith that at first he was carried by a beautifull *Angell*, towards the *East*; where hee first seeth a place full of many soules, one while tormented with extreame cold, another while plunged into most accensed and kindled fire; thence hee is carried a little further, where hee obserueth many frye bals arising out of a horrible depth, which balls hee interpreted to be soules, tormented by the diuels in hell fire; and whilest hee was beholding these horrors, with great astonishment, his good *Angell* leaueth him; in whose absence, he obserueth the diuils to laugh, (I neuer reade in true diuinity, that Diuels had leasure in their torments to laugh, but of such stufte their Legends are full) and to cast soules vp and downe like wilde-fire bals; they approached also vnto him, but durst not touch him. Then presently like a resplendent starre, appeareth vnto him his good *Angell*, and carrying him further into the *East*, sheweth vnto him a place, glorious for light, pleasant for flowers: in which were diuers soules full of ioy, and walking in white garments. Secondly, he sheweth vnto him a place of greater ioy and happinesse, in comparison of which, the former seemed but as a sparke: Now *Driemelms* hauing scene all that he was to see, and being to returne againe to his body, and to relate vnto others, what

what hee had seene, the Angell expoundeth vnto him his vision, which is thus: the first place is *purgatory*, where all those are punished, which haue not fully satisfied (O vanity of vanities ! who can euer fully satisfie Gods iustice, though in *Purgatory* ?) for their sinnes, and these shall be all saued at the day of iudgement.

The second place, is hell, out of which no man (the deliuey of *Traianes* soule by *Gregory*, was not yet heard of by *Bede*) can euer be deliuered, which is once callt into it ; In the third place (here I will vse *Coster*s words onely) Full of sweet flowers are receiued those soules, who haue liued here well and godly ; and are not of this perfection, that they may presently goe vnto the highest heauen, at which also at length, after the last iudgement had by God, shall come to eternall glory : but those who are perfect in all there wordes, thoughts, and workes, (and who are those, holie *Coster* ? are there any of your *Ignatians* such ?) they presently, shall be admitted to that most glorious state of the blessed, so soone as their soule goeth out of their body ; and this is the place which thou sawest a farre off, doe thou now goe, and take thy body, and be carefull how thou carriest thy selfe for heereafter. Thus farre profound *Costerus* out of *Bede* ; who if he had beene more circumspect, hee would not haue inserted (as he doth many like, into his *dunsticall Homilies*, for most part stolen out of others) this vision so preiudiciall to his own religion. For who is so blockish, that doth not here out obserue foure places ? who so blind as not to see here a double heauē of the Papists ? a twofold state of their blessed ? further who in those wordes (they are not yet of that perfection to come into the highest heauen) doth not obserue that their Saints in the first heauen may merit, and by good worke obtaine greater perfection ? who obserueth not also, that wise *Costerus* hath a heauen, in which the blessed doe not see God ? againe who noteth not, that this vision supposeth, that in this mortall life, men may bee perfect, in all their wordes,

Coster. ibidem.

Coster his foure places for soules departed ; & his two heauens.

Prou. 24. 16.

Iacob. 3. 2.

Briget lib. 4. re-
uelat. cap. 7.

Brig. li. 4. c. 139.

Ibidem cap. 139.

140. 141. 142.

143.

workes and thoughts ? and so presently after death, mount vp into the highest heauen ? the which position, (with diuers others) as it is contrary to their doctrine, by which they teach, no man to bee void of veniall sins; so it is expressly against Gods word, affirming, *that the iust man falleth seuen times a day and riseth againe*; it is also most opposit to that of Saint *Iames*, who teacheth that *wee all doe offend in many things*; but these men perfect in all their workes, yea thoughts and words, are free from all sinne, and so need not so much, as to aske forgiveness of their daily trespasses, as they are commanded in our *Lords Prayer*: much more might bee obserued in this vision contradicting their owne principles both in Philosophy and Diuinitie. But I will adde no more, but onely tell them, that this vision carrieth with it not any whit the more credit, because holy *Briget* hath the like in her reuelations; she deliuereth forsooth a double varietie of places for *soules* damned, and a triple varietie of places for the *soules* to bee purged: but because her narration is long, and it were too too prolix, to trouble this short Treatise, with so impertinent and hereticall *fables* and *baubles*; I will onely point the Reader to the place, where hee may see them. Notwithstanding I will not omit in this place, to adioyne some of that illuminated *Sainteesses* visions, considering that her reuelations bee of late reprinted at Antwerpe, with *Paul* the fishes priuiledge: but hee hath so dealt with *Brigett*, that she hath not bin priuiledged from false fingers; and therefore in diuers things, she is made to speake diuersly, from what she did in her former Editions; so playeth the illuminate *vice-God*, with the illuminated *sponseesse* of Christ.

Brigett in the fourth Booke of her reuelations telleth vs, how the Virgine *Mary* appeared to her, declaring with how many gracious fauours, she would cherish *Gregory* the eleuenth (a Pope prophane, worldly, impure, disobedient, carnall, if *Brigets* owne reuelations bee of credit)

credit) and in the vpsshot, the Virgine telleth *Brigett*,
 that she would pray to her sonne, *ut ipse dignetur misereri*
& unire spiritum suum sanctum, cum interno sanguine
cordis eiusdem Gregorij Pape) that hee would vouchsafe, to
 haue mercy, and to unite his holy Spirit with the internall
 blond of the heart of the said Gregory Pope: behke heere is
 some hypostaticall vnion thought vpon, betwixt Gregory
 the Popes blood and the holy Ghost. For I beseech the
 Pontificians to tell me, what new vnion could the Virgine
 pray for, betwixt Gregories blood, and the holy Ghost,
 except vnion hypostaticall? ah vaine, and detestable
 impieties! And heere I cannot omit to set downe what
 Galloni recordeth of renowned *Philippe Neri*, the *Galloni. in vita*
 founder of the congregation of the Oratory in Rome: *ad ann. 1595.*
 This man forsooth, being to bee bowelled after his
 death, (if hee was a Saint like *Sauerius*, why might not
 his guts be kept for relikes, as well as the rest of his bo-
 dy?) the Physicians found that two of his brest ribbes the 4.
 and the fift were broken and yet so reared up in bending,
 that in their height, they exceeded the bignesse of a mans fist;
 a diuine remedy (say these wise Physicians without doubt) *Gallon. ibidem.*
 that so, the Holy Fathers heart, might haue roome to leape,
 and moue up and downe in the loue of God: heare his words,
habuit ea initium, a nimia diuini amoris vi, summoque cordis
eius ardore, quo inter contemplandum, vel maxime afficieba-
tur. The same (to wit the breaking of his ribs) tooke begin-
 ning from the too too great force of diuine loue, and very great
 heat of his heart, with which he was specially affected in time
 of his contemplation. And to make this more credible, This oath of
 and the miracle more wonderfull, he bringeth out cer- these Physi-
 taine Physicians, not only to affirme, but euen by word ans is as despe-
 and writing with sacred oath, to confirme the same, that rate as that of
 the breaking of the said Fathers ribbs hapned vnto him *Baronius*, pag.
 diuinitus, diuinely by miracle; and that for diuers causes; following.
 (primo, ne contemplationi vacans, ex diuini caloris vi, abun-
 dantiq; repentina morte extingueretur: deinde, ut cor arden-

tissimos amoris aestus sustinens, angustiores locum sibi acquireret: tum, ut pulmones, facilius & prater consuetudinem, dilatarent se: postremo, ut beneficio loci angustioris, tantum noui aeris, pulmones ad cor deferrent, quantum ad illud refrigerandum satis esset.) First, lest giuing himselfe to contemplation, by the force and aboundance of diuine love, he should by sodaine death be extinguished; (maruaile how

The blasphemie of this man is intollerable, as likewise that of Turfeline, who saith that when a brother put his finger into a hole nigh Sauerius his heart, there issued out blood and water. *Turfel. vita Sauer: lib. 6. cap. 4.*

Gallon, in vita ann. 1550.

the Virgin Marie and S. Paul escaped death, if their ribbs were not broken, and raised vp.) secondly, that the heart susteyning the most ardent heats of love might abteyne a more ample place: thirdly, that the lights, might aboue custome, more dilate themselves: lastly, that by the helpe (how many tautologies of miracles bee here?) of a more large place, the lights might bee able to bring so much fresh ayre to the heart, as should bee needefull to refresh the same. What miraculous stufte haue wee here not onely affirmed, but by sacred oath confirmed? not by one, but by two Physicians? where was their reuerence of the euer dreadfull name of God, so rashly to prophane it? but they may seeme excusable, because perhaps they were feed, and by fees they liue. But inexcusable needs must purpured *Baronius* be, who with oath affirmed, that this his Holy Father *Philip Nerius* upon a certaine night, as he was walking, and falling into a certaine ditch, was presently caught by the haire of his head by an Angell, and so deliuered. How prodigall was *Baronius* of his oath, absolutely to sweare a thing to be true, which hee could no otherwise know, but by the telling of his Holy Father *Nerius*? In like sort wastfull of their oathes were *Cardinall Tarrusius*, with diuers others, who with sacred oath affirmed, that this holy Father was borne vp on high in the ayre, when he eleuated the hoste, and yet they could haue no other knowledge thereof, then by *Philips* owne relation, because it so seemed to him. I will not trouble my selfe, to glaunce at any more vanities, so plentifully described in that Booke of *Nerius* his life. His esteame

is so little in some popish Countries (the Ignatians secretly opposing against him, with a holy emulation, *ad maiore Dei gloriam*, and to the greater glory of their Ignatius, who was lifted vp into the ayre; who had the myserie of the Trinitie reuealed to his vnderstanding (like *M. Newton*) who had Christ appearing vnto him in the forme of a little childe, not in, but ouer the hoaste) that I would hold it but lost labour, for any man to trauaile much against his prodigious miracles; who was also so faintly, and so specially eleuated, and abstracted in time of *Masse*, that he had no helpe to keep himselfe from abstractions and eleuations of his soule; *nisi in unam istam rem incubisset, ut animum à diuinis auocaret. Vnlesse he did wholly giue himselfe to call away his minde from diuine matters?* what a holy man was this? hee must be distracted with sinne, lest he be abstracted by grace. He was another brother *Didacus*, of whom *Stapleton* writeth, that hee could neuer heare God named, but he would presently be abstracted in his soule (I maruell how oft this *Didacus* thought vpon God; I maruell also, that Gods Spirit should be so confounded by the name of God) and eleuated into some *ecstasis* of minde; wherefore (saith *Stapleton*) his brethren durst neuer mention God vnto him, if they minded to haue any conference with him: pittie, for by this meanes they could neuer talke with their Saint of GOD.

Ribad. in vita Ignatij.

Galonius in vita ann. 1551.

What a Philip was this, who was able by his sense of smelling, to distinguish and discern vices and vertues? *Galon: in vita. Stapleton. Preputa:*

For another vision of like nature, for their priuate masse, I will looke backe into some corrupt antiquitie, (that the Reader may obserue, how of old the myserie of iniquitie began to worke) it is cited by noble *Harding*, *Harding artic. 4.* in his answer to the challenge of Bishop *Iewell*; and by him is falsely fathered vpon *Amphilochius*: it is thus briefly. (intermitting a multitude of *Mr. Hardings* solemne words) *Saint Basil* forsooth, (not content, nor fully satisfied with the institution of Christ, nor with the Liturgies of *S. James* or *S. Peter*) had a pange of deuotion.

tion come vpon him, wherewith he desired, to celebrate the diuine mysteries, proprijs sermonibus, with his owne proper words: for which purpose presently vpon his prayers, that the holy Ghost might better fill him, and fortifie him, hee was for six daies in a Trance (in all which time it is a wonder, that there is no mention of his filling with the Holy Ghost, nor of any Vision he saw) the six daies being ended, and the seuenth come, *Basill* began to minister to God, (that was to say Masse, saith *Harding*) and began to write &c. (what before his Vision?) but on a night, our Lord and his Apostles came in a Vision to *Basill*, and laid bread vpon the Altar to be consecrated; and stirring vp *Basill*, said vnto him: *secundum postulationem tuam, repleatur os tuum laude*, according to thy desire let thy mouth be filled with praise: *Basill* is not able to abide the vision, (tell me, wise *Mr. Harding* how he doth abide it at the Altar?) highes him to the Altar, and there begins his Masse. *Repleatur os meum laude &c.* let my mouth be filled with praise &c. & post finem orationum, exaltauit panem, sine intermissione orans, & dicens, respice Domine Iesu, &c. and after the end of prayers, he lifted up the bread (what *Mr. Harding* bread after eleuation and consecration?) without intermission, praying and saying, looke downe vpon vs Lord Iesus Christ out of thy holy Tabernacle, and come to sanctifie vs that sittest aboue with thy Father, and art here invisibly present with vs; vouchsafe with thy mighty hand to deliuer vnto vs, and by vs to all thy people, Sancta, sanctis, Holy things, to the Holy; to which the people answered, One holy, One our Lord Iesus Christ, with the holy Ghost, in glory of God the Father, Amen. How many things are here worthy obseruing against the Pontificians, if the Historie were true? As first, that the hoste is called bread after consecration? that it is not adored neither by *Basill*, nor by the people, and with such other like. Afterward, Doctour *Harding* commeth to speake thus. Now let vs consider what followeth most appertayning to our purpose.

purpose. (obserue it well courtèous Reader) *Et diuidens panem in tres partes, unam quidem communicauit timore multo; alteram autem reſeruaui conſepelire ſecum; tertiam vero, impoſuit columba aurea, quæ pependit ſuper altare.* And diuiding the bread into three parts, one he receiued with great feare; the ſecond he kept to burie with himſelfe; the third he put into the ſiluer-Dome which hangd ouer the Altar. But what doe we heare? ſurely enough to euince *Mr. Hardings* miracle for a fable; or elſe downe muſt his *Transſubſtantiation*. For, is it imaginable, that *S. Baſill*, a man of rare wildome, and ſingular ſanctitie, ſhould be ſo preſumptuouſly madd, if he did beleue their *Transſubſtantiation*, their corporall and carnall preſence of Chriſt in the bread, to offer to burie, (*conſepelire ſecum*) and to interre together with his owne carcaſe, ſo precious a lewell, the glory of heauen, his very God? (although they write in *Bennet's* life, that he doted ſo much, as to cauſe ſuch a thing to be done) who (I ſay) can imagine this, that once thinkes of *S. Baſill's* wiſdom and pietie? ſo that we ſee, that part of the Viſion, which the profound *Doctour* thought made moſt for himſelfe, doth vtterly ſubuert his *Transſubſtantiation*; and by neceſſarie conſequence his priuate Maſſe, for which he purpoſely bringeth it, and falſly fathereth it vpon *Amphilochius*. For *Baronius* himſelfe, with other Pontificians, denie the life to haue bin written by *Amphilochius* Biſhop of *Iconium*.

Touching the prohibition of mariage in their Priests, I muſt needs adioyne a Viſion out of their illuminated *S. Briget*; the ſame is well worthy conſideration, it doth ſo clearly diſcouer vnto vs, the *Papiſts* Manicheiſme. *Lib. 7. reuelat. cap. 10. circa medium.* *Virgo Maria ſic loquitur &c.* The *Virgin Marie* ſpeaketh thus to *Briget*; After Chriſt inſtituted this new Sacrament of the Eucharist, and aſcended up into heauen, then that * *an-* *quiſſimum &c.* That which is moſt ancient is moſt true. *Tertull. de pre-* *ſcript.* *cient law was yet kept, that Chriſtian Priests did liue in car-* *nall matrimonie; and notwithstanding, many of them were* *the freinds of God, becauſe they did beleue with ſimple puri-*

Christ was
wife as a little
one, the Pope
as a perfect
one.

Ibidem.

The Popes for
bidding of
marriage the
doctrine of di-
uels. 1. Tim. 4.
if we beleue
Briget.

112, that the same did please God, so was, that Christian Priests might keepe wiues and liue in matrimonie; as the same in the old time of the Iewes, had pleased him in the Priests of the Iewes; and this was so obserued by Christian Priests for many yeeres: but this ancient custome and obseruation, did seeme very hatefull and abominable to the whole heauenly Court, and to me who did beare his body &c. And therefore God him- selfe by the infusion of his holy Spirit, into the heart of the Pope, who then ruled the Church, did giue another Law, concerning this, more gratefull and acceptable unto himselfe, infusing into the heart of the Pope, that hee should ordaine throughout the vniuersall Church, that Priests who should haue so worthy an office, as to consecrate this precious Sacrament, should by no meanes liue in the contaminous and carnall matrimonial delectation, & after it is added, That no Pope may permit Priests to liue in marriage, and great punishment is threatened against it: & after it is added again thus; that if S. Gregory himself had appointed such a thing, he should neuer haue obtained mercy at Gods hands, vntill before his death, hee should with humility haue reuoked the sentence.

What a do we haue in this vision? first, that the ancient Law of marriage, was obserued and kept for many yeeres by such Christian Priests, as pleased God, liuing in it: by which it is euident, that the Christian marrying of Christian Priests, was more ancient then popish continency: Secondly I obserue, that this Law of Priests marrying was altered, because the Popes God did infuse into the hearts of Popes to change and alter the same: but what was the cause? marry, heare flat *Manicheisme*; because (saith the vision) Priests should not liue (in matrimoniall contaminosa delectatione) in matrimoniall contaminous and polluted delectation: for which the virgine sayd, that the law of marriage, for Priests, was hatefull, both to her selfe, to her sonne, and to all the heauenly Court; yea so hatefull, that towards the conclusion of the vision thus it followeth, *Nullus Papa potest, &c. No Pope may permit marriage*

riage to Priests under paine of damnation.

What stufte is heere? *Speſtatum admiſſi riſum teneatis amici?* I deſire the Readers to containe their laughter, the Popes power is curbed and limited, and that from heaven: yea, and Gregory the Saint is ſo curbed, that if hee ſhould offer to diſpenſe with Priests to bee married, hee ſhould infallibly, (vnleſſe he would reuoke his Law) bee damned: away with this doctrine of Diuels, ſo contrary to the Popes absolute power, which may diſpenſe in vowes, ſo contradictorious to *Brigets* owne narration: the Sainteſſe acknowledgeth, that in the Primitiue Church, Priests liued in marriage, and that liuing in it, they were the friends of God, becauſe they did beleue with ſimple purity, that they might ſo doe: but afterwards, the caſe was altered vpon ſecret reuelation in the Popes heart, (well ſaith ſhee, ſecret reuelation, for the Pope had no ſuch reuelation from the Scriptures nor the ancient Church) who commanded Priests not to marrie, nor liue in marriage: after which Law, it is not, in the holy Fathers power to grant marriage, or the vſe of marriage to any Priest, vnleſſe hee will bee damned, which may not happen, in the men of ſin and children of perdition.

Sometimes when I haue thought with my ſelfe of the ſtrange paradoxes, which are in theſe reuelations, of *Briget*, I haue wondred how men of iudgement ſhould giue credit to the ſame, if the ſtrong illuſions of Sathan did not powerfully worke in them: fooliſh is that, where Chriſt telleth *Briget*, that hee is *Trinus & vnus, Three and one*. And little for the Popes credit is that, where Chriſt himſelfe deſcribeth the Pope to bee worſe then *Lucifer*, more vnjuſt then *Pilate*, more immane then *Iudas*, more abominable then the Iewes themſelues: how vaine is that, in the title of the firſt chapter of the booke, of the heavenly Emperour, which hath thus, that God ordained the world to be ruled with a double power, to wit, Eccleſiaſticall

Cap. 80. cap. 61.

*fiastisall and Laicall, which are principally designed in Peter and Paul; but in the chapter it selfe, good God? how fondly is Christ brought thus speaking? Ego autem habui duos optimos famulos, unus eorum erat Clericus, alter Laicus, &c. I had two excellent servants, one of them was a Clerke, the other a Laicke, the first was Peter my Apostle, having the office of a Clerke, the second was my Apostle Paul, as a Laicke: what an excellent inference may heereout be inferred for the Popes power to gouerne the whole Church as a Clerke? and the whole world as a Laicke? For Peter and Paul (say they) both died at Rome, who then shall bee their Succellour but the Bishop of Rome? which being so, I maruell why *Briget* in her extrauagant reuelation, and in her heauenly Emperour, touching a certaine Prince that was to bee deprived of his kingdome, doth not send the admonition to the Pope, but to the Princes of the Kingdom, that they should take armes against their Prince and deprive him: why is there no mention made of the Pope, if hee bee cheefe vmpire in all such affaires? some will perhaps object, that such fooleries as these, either are not in *Brigets* reuelations, or else that they are not authorized by the Romane Church: but let such vnderstand, that they are both in *Briget*, and that her booke also is authorized, as a booke of diuine reuelations. One thing amongst some others, the late Answerplan Edition hath scraped out: In the fifth of six reuelations (which were set before the booke of reuelations, after the approbatorie Epistle of Cardinall *Turrecremate*, with subsignation of the Scribe and Notary) it was thus written: *Sicut Iohannes Euangelista &c. Euen as Iohn the Euangelist wrote those things which he saw were to come from my Spirit, so Mattheas thy Father, and Ghostly Father, (whom I haue made a master) from the same Spirit vnderstandeth, and writeth the spirituall truth of sacred Scripture: Againe, presently after the prologue thus it is written. Benedictus Deus à quo hic liber inspiratus est immediatè**

mediate, & diuinus reuelatus. Blessed be God, from who this booke was immediately inspired, and diuinely reuealed. By which you may see of what authority her reuelations are, when both shee and her master *Matthias* were both immediately inspired from God himselfe. See *Lib. 6. reuelationum, chap. 89.* for the sayd purpose. This which I haue deliuered out of *Briget*, I haue found written in that Edition of hers, which was printed at Nuremberg the yeere 1517. by the great care and diligence of the Fathers of her Originall Monasterie in Zualthenes, in which is added a curse, both at the beginning and ending of the same Edition, against all other reuelations, pretended to be of *Briget*, and which are not contained in that booke.

Further, I will with patience of the Reader, adde yet one other prodigie touching the merits and power of Saints, for the aiding of soules in purgatory, this is, of their prodigious *Christine*, whose wonderous life wholly to relate, were (*oleum & operam perdere*) but lost labour. It is at large described, by *Surius*, by *Cantiprat*: by *Dionyse* the Carthusian. *Tilman Bredenbach* hath as much of it as concerneth our purpose, and yet neither will I trifle the time so much, as to write at large, what *Tilman* hath; pretermittting therefore the birth of this *Christine*, and the circumstances of her education, she at length became such a delightfull, and so enamoured a Spouselle of Iesus Christ the sonne of God, that *Tilman* dareth thus to write, that although her vertues were not much knowen, yet Christ tooke great pleasure in her: so that he applieth that of *Isay* the Prophet to Christ (touching the knot of loue, betwixt *Christine* and him. *Gloriatur apud Isaiam Dominus, secretum meum mihi; est enim verecundus amator Dominus*, The Lord doth glory thus by the Prophet *Isay*, my secret to mee; for the Lord is a bashfull or blushing louer (saith superstitious *Tilman*) Demurre (courteous Reader) vpon this wise conceit of

Surius 23. Iunij Thom. Cant. in vita Christinae. Carthus. lib. 4. de nouiss. Tilmanus lib. 8. colat. cap. 7

Isay 24. 16.

Bredenbach, my secret to me, and the Lord is a shamefast, or bashfull Loner; This Christine being by excelsse of contemplation brought to her end, and carried into the Church to be buried, she remained for the space of part of the masse (which was song for her) quiet and at rest: a little after she beginneth to moue in the coffine, and so strongly, that instantly, with a kinde of horreur of all earthly things, she mounteth from vnder the herse where she lay, vpto one of the beames of the Church, where she abideth quiet vntill Masse was done: in the meane while, all who were present (except her Sister) at such an vncouth and horrible sight, were runne away: Masse being done, the Priest commandeth Christine to come downe; shee obeyeth his command, goeth home and eateth with her Sister some meate, by which shee was greatly refreshed; then she reuealeth part of that, which she had seene in her trance; out of which, I partly obserue, how that when she was before God, it was put to her choise, whether shee would stay in glory still with him, or else returne againe into the world (*ibi q. in corpore mortali, absque illius detrimento pœnas perferre, usque omnes illas animas, quas in locis purgatorijs miserabatur, liberare ac eripere*) and there in a mortall body without any detriment of the same, suffer paines, by them to deliuer, and saue all those soules, which she with great pittie, had seene in the paines of purgatorie. And withall, with her good example to moue sinners to amendment of life and repentance. The Saintesse accepteth of the condition to returne to her body, and to become a Satisfactresse and Deliuersse for those Soules, which she saw in Purgatorie: which she performed so fully, that she would oftentimes, stand naked, in hard frozen waters, she would often torment and afflict herselfe vpon wheelles and gibbets of execution, shee would often cast her selfe into hoate burning fornaces and ouens: and yet neuer in any of these (like the three children in the Babilonian fornace) sustaine any corporall

rall damage: and yet notwithstanding, satisfie for the
 foules in Purgatory. As for giuing example of good
 life and repentance, she performed it so well, that shee
 would often for very horroure of men and the smell of
 them, flee from their conuersation: shee would often
 clime vp to the toppes of houses, Churches, and trees,
 hanging vpon the twigges thereof; and like a bird skip-
 ping from one bough to another; in which places, shee
 would be in such vehement and fiery panges of deuoti-
 on, that her whole flesh would melt (maruaile she mel-
 ted not away) and soften; and bee so foulded vp toge-
 ther, like a soft ball of waxe of around sphericall forme;
 in which manner of prodigious liuing, shee continued
 vnto her death, if you please to belecue *Tilman Breden-
 bachius, Cantipratensis, Surius the Carthusian*, and others.
 Courteous Reader, what shall I say? or how may I suffi-
 ciently declaine against the follies of these men? who
 will giue credit to such impieties and abominations? Fa-
 miliar was the Deuill in those Countreyes where the
 twelue cubited man (as *Iacobus à Voragine* measureth
 his length) or the twelue-footed man (as he is measured
 by *Petrus de Natalibus*) went (as their lying Legend
 hath) to speake with the Deuill, and to become his ser-
 uant: and in the end serued him a long while, vntill
 Christ in the shape of a childe, appeared vnto him; if it
 please you to belecue their Records or our Comedians,
 who sometimes are pleased, so to act this fable and su-
 perstitious Legend. But surely we may thinke, that the
 Deuill was more familiar amongst them, where Chri-
 stine could, and did hoppe vp and downe from twigge
 to twigge; could, and did, cast her selfe into hoate bur-
 ning fornares, and heated ouens, and yet sustaine no
 damage; and who are those, who beleue these things?
 Papists; and those, who onely (if it may so please the
 Gods) would be counted Catholike, Orthodoxe, Chri-
 stian; but are in truth Gacolike, Pseudodoxe, Antichri-
 stian.

stian. And so here I leaue them to their lying Legends; yet before I end, I will take paines out of their own Authours, to adde some few Visions, which are egregiously against themselves; and are most likely to carry truth with them.

*Certaine Visions and predictions
against P O P E R I E.*

Philip Commineus a graue Authour, and of worthy credit, shall relate the first; This man writeth how one Hierome Zananozele, a famous Preacher in Florence; did foretell the comming of Charles King of France into Italy; and how he should safely arriue thither, and returne with victory; notwithstanding the small number of his Souldiers, in comparison of the enemies and the infinite opposition which was to be made against him. And withall he foretold, that because he did not reform the Church, according as appertained to his office; that therefore, God would seuerely punish him, which Commineus interpreteth to haue beene fulfilled, in that hee presently lost, by suddaine death, his Heyre apparant, the Dolphine of France; and himselfe also soone after, ended, with a most miserable and wretched death. I beginne with this Vision, because it agreeth with an other of Christ himselfe to Briget; commanding her his Spouse to write to a certaine King to reforme the Church; which saith Christ had so farre gone from him, that except his mother had made intercession for it; therewould haue been no hope of mercie: but the king was (as Briget deliuereth Christs commandement) to gather together wise and spirituall men, such as had his spirit; and with them to consult, how the wall of his Church might be reedified: this diuine vision, I relate, that the Pontificians may remember, that the reformation

*Commi. in vita
Carol. lib. 8.
cap. 25. & 52.*

*Lib. 6. reuelat.
cap. 26.*

Ibidem.

tion of the Church belongeth to the temporall Magistrate, hauing wife, and spirituall men, (not onely their Bishops) associated and ioyned in Councell with him. Great is the charge of Kings to doe this, and great and immense is their danger, if they neglect it; who in nothing can neglect it more, then if they suffer liuings or imposition of handes to be laid vpon the vnworthy. And may wee not thinke, that such a reformation, would haue bene acceptable to Christ, if performed vpon *Gregory* the eleuenth, against whom, Christ reuealed so many dreadfull threatnings to *Briget*; So, iustly, may we not think that a reformation would now become the Romane Synagogue; when not onely the Personall sinnes of Popes and Cardinalls, are become most abominable; but the very state, office, and function of that See, (and yet it is not at the highest, vntill shee shall by decree of her Councell haue obtained absolute, direct Monarchie, in all temporalls and spiritualls) is become most execrable: so that, *ratione officij, by the reason of their office* and Papacy, all Popes are become children of perdition and destruction: not onely because destroying others; but also because by reason of their office, they are as men destroyed themselues. And here (to salute *Paul* the 5. by the way) was there euer any time, in which that See was in worse condition? no surely, neuer worse in respect of pride; which now is so great, and intollerable, in that See, that *Paul* the fifth is not content, with all other Popes at their first entrance to make vnto himselfe a new triple and monarchicall crowne, but hee further suffereth and permitteth his Nephew Cardinalls, and other his kinred, to haue engrauen in their vessels of siluer and gold this too too ambitious poesie; *Eternitati Burghesiana dicatum; Dedicated, to the Burghesian Eternitie*: Hee can also bee content to haue his papall power, called the Pontificious omnipotency; and himselfe a most seuerer Challenger, and Pursuer of the

Nothing more execrable in the sight of God, nothing more pernicious to religion then imposition of handes vpon the vnworthy.
Lib. 4. Reuelat. cap. 140. 141. 142. 143.

Rr

same;

same; yea, a (*Vicedens*) *Vice-god*. Neuer worse in respect of couetousnesse, with which virtue this most holy one of *Rome*, is so ouertaken; that hee is thought not to come behinde *Sixtus* the 5: nor *Iohn* the 22. for his auarice. Neuer worse, in respect of those worst sinnes which crie for vengeance from heauen; at which this holy Father can greatly and manifoldly winke, in his purpured Cardinalls: witnesse, that late accident, when no lesse then 15. boyes the purpured brethrens *Ganymedes*, were discovered; whereof two were burnt, the rest escaped but the purpured *Incubyes* were neuer called in question. Neuer worse, in respect of corrupt affection to his carnall kinred, whereof, hee hath about the wont of carnall Popes cardanalized diuers, to the bouldering vp of the *Burghefantaction*, and eternitie. Neuer worse, in respect of presumption of spirit, witnesse that his bold attempt against the *Venetians*, which in the end, turned to his confusion: witnesse, that his imperious command, and headlong censure, without any instruction at all against the oath of Allegiance, which, if it were to the full looked into, might greatly weaken his power in this Kingdome, otherwise it will infallibly increase it, to the ruine of this Church. Neuer worse, in respect of bloody attempts, against Christian Princes: witnesse, that neuer to be forgotten, neuer to be sufficiently deplored and detested powder-treason: (which notwithstanding beyond the seas, I haue heard called and approued, as a *Romane zeale*, *zeale of holy mother the Church*) of his speciall Minions, and dearest manacles, with more then hellish fury attempting the same, to the vtter ruine of this Kingdome. And yet, notwithstanding all these Papall ornaments, of such detestable vices, he forsooth, and he onely must bee the Vicar of Christ, he onely a Vicegod, he only an vnerrable Iudge in all controuerlies of faith, and religion. But who can doubt? but that hee is in the same esteeme before hea-
uens

uens confistorie, as *Annas* and *Caiphas* were, after they had reiected, and crucified Christ? as *Innocent* the 4. was? concerning whom *Mathew* of *Paris* writeth a very strange vision, (worthy of the holy Fathers noting) Par. in Henri. ca 3. made vnto a certaine Cardinall, whose name that Author of purpose concealed: In effect it was thus, that *Innocent* the fourth was presented before the seate of Gods maiesty; and was there accused by a glorious woman, who carried the forme of a temple in her hand, vpon which, this word *CHVRCH* was written: and when *Innocent* cast himselfe downe prostrate, to begge mercy; the Matrone more instantly vrged against him, and accused him of three things; *Primo cum in terris &c.* First Two prodigious visions. First whereas God had founded his Church free vpon earth, hee had made her a handmaide. Secondly, the Church was founded to be a saluation for sinners, but this man hath made it a Sanctuarie for *Bankers*. Thirdly, the Church was founded in firmnesse of Faith, Iustice, and Truth: but this man, hath made Faith and Manners to decay, hath taken away Iustice, and darkened Truth: Giue mee therefore (saith the Matrone) iust iudgement against him. To which things when *Innocent* was not able to reply, he was taken away: whose end, of what sort afterwarde it was, his desperate life may speake. But more clearely it appeareth in the Vision of the Bishop of *Lincolne*, who summoned him to iudgement; concerning which, *Ralph* of *Chester* writeth, that the very night, in which *Innocent* died, there was heard a voice in the Popes Court summoning him thus: *Veni Miser ad iudicium Dei*, Come thou Miser to the iudgement of God: and most fitly did the name *Miser* agree vnto him, who to his seruants and fauourites, being round about him, and deploing his death spake thus; Why weepe you, you wretches and misers? doe I not leaue you all riche? What else doe you desire, or require? and so breathed out his corrupt soule.

Lib 4. Reuelat.
cap. 17.

Apoc. 17.

This vision sheweth how tyrannicallie Popes haue oppressed the Temple of God, in which they sit, exalting themselves, but doubtlesse the patience of God will at last strike home, and then how great the blow shall be against them, let vs heare their *Briget* (rather then the Prophet and Euangelist) declaring the same. *Roma est quasi ager, &c.* Rome (saith Christ) is as a field ouergrowne with cockle and darnell; therefore it must first be purged with a sharpe yron, then censed with fire, and afterwards ploughed with a yoke of oxen: therefore I will deale with it, as he doth who remoueth plants (how then is Rome the eternall See of the Church?) into another place: for such a punishment is due to that City, as if the Iudge should say, Flay off the whole skinne, draw all the blood out of the flesh and cut all the flesh into peeces, and so breake the bones, that all the marrow may fall out: thus their *Briget*, and Spouse of Christ; how much to their content, let themselves demurre. But we haue a more firme propheticall speech which warranteth vs, that the purpured whore (by which the Romane Church is denoted) which sitteth vpon many waters, gouerneth many peoples, shall be desolated and ruinated, by such Princes as had first drunke of the cup of her whoredomes: and this is so cleere a truth touching *Romes* destruction by such Kings, that the Pontificians themselves cannot deny it; only they would shift it off from themselves and their Popes, and lay it vpon some one singular man, who shall raigne three yeeres and a halfe and then destroy *Rome*, and with fire consume it: wisely indeede, Antichrist rainging three yeeres and a halfe, shall cause many peoples, Kings, and kingdomes to drinke of the cup of his whoredomes, and yet the same kings and kingdomes within the space of the same three yeeres and a halfe, shall vtterly desolate and ruinate Antichrist and his Antichristian kingdom. Surely the Pontificians thus aduocating for their Popes are to be pitied; for if they should not so say, of necessity

it

it would follow that they were seruants of the man of sinne, and sonne of perdition. The cause which maketh them so eagerly to contend, for this their *Romane* supreme Monarchy, is, because they account the verie pith and marrow of religion, to consist in the continued succession of Bishops in that See: wherein their glorying is but vaine: for I dare binde my selfe to shew, that there is a better and a lesse interrupted succession, in the Churches of *England*, then can bee shewed in the *Romane* Church. Alasse, for them, it is enough if they can shew Church-walls, Idoll-Bishops, & dumbe Prelates, (& yet for forsaking the cōmuniō of such, they wil condemn vs as hereticks & Schismaticks) This follie the saying of a graue father redargueth, *non ille de ecclesia, &c.* Hee doth not seeme to goe out of the Church, who corporally goeth out; but he who leaueth the foundations of Ecclesiasticall truth; we went from them in body, but they from vs in minde, we went from them in place, but they from vs in faith; we left with them the foundations of the walls, they left with vs the foundation of Scriptures. Which agreeth well with that Prophecy which by some is cited as of *Hildegard* but by others is deliuered out of *Hylarie*, it is thus. *Vnum vos moneo, canete Antichristum, &c.* One thing I admonish you, beware of Antichrist; you are not well affected with the loue of walls, you doe ill worship the Church in coners, and buildings: you doe ill vnder these pretend the name of peace: Is it doubtfull, that Antichrist shall sit in these? Mountaines, and woods, and lakes, and prisons, are more safe to me: for in these Prophets remaining, haue by the spirit of God prophesied. This prophesie seemeth well for the Papists who glorie so much (*intemplo Domini*) in the Temple of the Lord, the *Romane* Church, the externall succession, and yet but rotten, broken, often interrupted by Schismes, as the Pontificians themselves cannot deny.

Another prophesie and vision I haue for the Papists to delight themselves withall, it is taken out of their *Bri-*

Ambr. ref. lib. 6. in lucam.

Orat. contra. Auxent.
See another prophesie of *Hildegard* related in my motiues out of *Theodorick.*
nieme pag. 49.

Lib. Revelat. 6. cap. 72.

get, who bringeth Christ speaking thus vnto her. *Filius dei loquitur, &c.* The sonne of God speaketh to Briget. There are two spotted in my Church, one is that few are absolved without paying of money, the second is that Parish-Priests dare not absolve sinners from all their secret finnes, but affirming that themselves cannot absolve them, in certaine cases reserved to Bishops; they doe send such sinners to the Bishops, who are so long in examining and discussing, untill such secret finnes come to be made manifest: wherefore those who have zeale of soules, must wholsomly oppose against such things; least their soules through shame or obduration doe die in mortall finnes. This vision maketh but little for the Romane abuses in reserving cases; which is growne so intollerable, especially since the Tridentine decrees, that it cannot sufficiently be detested: the Collegiats and fellows of Iesus societie have lost nothing by such reservations; for thereby (having greater priviledges then others have) they make increment in their wealth, by marchandizing of soules: the which how well they performe, letting aside some other examples, the curteous reader may observe by two fresh ones. Not long since, the mother of Cardinall *Sforza* being like to die, did, through the mediation and intercession of an Ignatian her ghostly Father bestow vpon the Ignatians Colledge a 1000 Crownes, and gave her schedule for the same: the ghostly father having gotten the bill, higheth him home, (looking for thanks) sheweth it to his fellow-fathers, who considering the bill, found that it was not specified in the same, what manner of crownes should be paid unto them: they therefore perswade the ghostly marchant to returne vnto the Lady, and to intreat that the crownes might be specified to be French crownes, and of gold: but in returning such was the Fathers lucke, that he meeteth with Cardinall *Sforza* (his mother through weaknesse being not to be spoken withall) who cunningly insinuateth himselfe into the Fathers businesse, which hearing he seemeth to applaud

A payre of
Ignatians de-
luded.

plauded the same, and to like very well of the suite: with which words the good Father was so lulled, that he deliuered the former bill to the Cardinall, desiring him to procure his Mother to make of ordinarie Crownes, Crownes of gold: the Cardinall no sooner got the bill, but with an *Ignatian* trick of equiuocation hee rent it, and so the *Ignatian* lost his errand.

The like hapned in *Naples*; there was a Noble Woman of great substance, much addicted to the *Ignatians*; who vpon speciall intreatie of her Ghostly Father an *Ignatian*, gaue vnto them towards their buildings a 1000 Crownes, with which bill the *Ignatian* going home, he is commanded by his Superiours, to returne vnto her againe, and to intreat of her, that shee would make that 1000 Crownes, to be 1500: the good Ladie hearing his request, was somewhat amated therewith; but lothe to offend, telleth the Father, that if he will stay vntill her Steward come home, shee will take care, that hee might haue his desire; wherevpon the good Father deliuereth backe againe vnto her the bill, which shee taketh; but vpon the returne of her man, and some consultation had with him, she alreth her minde, and sencerth the bill of a 1000 Crownes which shee had receiued from the *Ignatian*, vnto a certaine Congregation of *Theatines*, which was then arising in *Naples*: and so the good *Ignatians* nose was wyped of his golde, and the poore *Theatines* their *Antagonists* very well contented therewith. Some such other forfeitures vpon their aduentures, might be deliuered; they aduenture so much, that it is no maruell if they often loose their aduentures. Their aduentures in this kinde, are very frequent, and great; as *England*, *Genoua*, *Rome*, *Venice*, *Flanders*, very well knowe. But leauing them to their gainefull trade, I will returne to the Vision, which me thinkes clearly checketh the horrible abuses of the Pontifician Bishops, in the reseruati-
ons of their cases: their metaphysicall defences of these
their

*Dist. 40. Cap.
Si Papa.*

*Sinod. Rhem.
sub Hugon.*

their dealings this place serueth not to handle: onely, agreeing to the instruction of this Vision, there haue not as yet risen vp amongst them any zelous reprobours and reprehenders of these Pontifician abuses; and therefore those two spots (which our Sauour so greatly condemned) remaine still in their Church, to the destruction and perishing of many soules: but of this no maruaile, for it is agreeing to their Canon, *Si Papa.* If the Pope should lead innumerable soules to hell, yet no man may iudge his fact, nor condemne his proceedings: which yet was not obserued by the Prelates of the French church, in the time of King *Hugh*, when as at a Synode gathered at *Rhemes*, they did by the mouth of their famous, eloquent, and learned speaker *Arnulphus*, condemne the Pope in diuers things, and resolutely determine, that the Pope himselte, if hee would not heare the Church, might bereputed as an Ethnike and Publicane.

Daies and yeeres would faile me, if I should stand to recount all visions, which might be produced against themselves out of their owne Authors. I haue heard some learned wish, that a masse of their visions might be published together, to the reproving of their folly, and reducement of many to the Church of God: I concurre, in part only, in iudgement with such. For I thinke that such a course might perhaps be profitable with the iudicious and intelligent Papists, if they would take this as a principle with them, that, that Religion cannot be of God, which needeth to be supported and borne vp with lyes and fictions; which are of such a dangerous consequence in matters of religion, that as a holy Father hath said, If but one lye only, could be found in the holy Scriptures, it would be sufficient to discredit the whole. But as for their superstitious Idiots, who are delighted with nothing more, then such vanities, I suppose by tryed experience, that little fruit would be gathered thereby. Such a worke (to publish such a masse
of

of fooleries) would be exceeding laborious to the Author; all which may well be supplied, if painefull and zealous Ministers, would with discretion and choice, estoones publish some of their fooleries in Pulpit; I said with choice and discretion; because I would wish that such things should be cited out of their owne Authours, who are full fraught therewith; and not taken out of such trifling Pamphlets, as *Platoes* trauailes, and such like. I heartily wish that such Preachers, at least Doctors, who liue amongst Popish or Semipopish people, would be more careful what imputations they lay against them. They are exceedingly scandalized, when any lyes or such doctrine as they teach not, is imputed to them. A famous Predicant of a Funerall erred egregiously in this kinde within this yeere &c. I was ashamed to heare him &c.

And here I cannot by the way but maruaile, with what wisdom any man dare presume to licence, vnder the shadow of Maiestie, such stuffe, which although in part true, yet for substance is vaine. But let the courteous and christian Reader be perswaded, that we neede not to deuise any thing in this kinde against our Aduersaries, their workes are so replenished with such fooleries, against their owne principles of Religion; that a scholar shall finde it a harder matter to relate them all, then to confute them; the first being impossible, the second most facill and easie.

And here concluding, I giue the Reader to vnderstand, that although lying signes, wonders, and prodigies in sholes and multitudes, are signes and markes of Antichristianisme, especially in these later times; neuertheles the mighty hand of God doth neuer so forsake his Church, (to leaue altogether the rodde of sinners vpon the shoulders of his seruants) but that sometimes, hee doth with miraculous deliuerances assist them: but this he doth apparantly, openly, clearely, even in the sights,

S f

and

and to the confusion of their Aduersaries; whenas all their miracles, prodigies, wonders, are secret, hidden, from a farre of, by heare-say. For how else, but by the mightie hand of God, was the Church of *Bohemia*, protected and defended in the time of King *Sigismund*, and Pope *Martin*? who laboured and projected by the utmost of their powers, the ruine of that Christian flocke? For my part I dare compare those holy warres, of those Christians, with those of the *Machabees*: yea, if we had them fully and perfectly recounted vnto vs, wee should finde them to equallize, if not to excell their victories: what can we thinke, but that the right hand of God did powerfully ayde them, when their *Indas Machabeus*, renowned *Iohannes Trofome* surnamed *Zisca*, did cleuen feuerall times, notwithstanding their huge forces, foyle and ouerthrow them? Was it done by meanes of humane strength? no, no, our Aduersaries will tell vs the contrarie. And to particularize in some, doth not Pope *Pius* the 2. in his Historie of *Bohemia* tell vs, that when a threefold potent Armie, was gathered against these poore Christians, (a very handfull of souldiers) one out of all Saxonic, and the Territories thereunto adioyning; the second out of rich and warlike *Franconia*; the third out of *Banyre*, *Suenia*, and the Prouinces of the *Rheyn*, with valiant Captaines appointed ouer them, did in three feuerall parts, with all violence assault those poore Christians, intending their vtter ruine: doth not (I say) Pope *Pius* the second tell vs, that presently vpon the sight of the Christians, (without doubt Gods terrour being in them) they did flee before them; yea (saith *Pius*) *non vulum hostem fugerunt, before they saw the enemy, they fled*; and flew so hard, that they ceased not to flee, vntill the Christians ceased to pursue them; by occasion whereof their bag and baggage was left to the Christians, and an happie occasion also giuen them to make spoile of many popish towns, & to impose tributes vpon them.

Thus

Aeneas Sylvius
cap. 48.

Thus in effect Pope *Pius*, who yet relateth vnto, vs a more potent deliuerance of those Christians; for when vpon such a shamefull ouerthrow, the Papists were ashamed; the Pope and Emperour together, gathered another greater (the greatnesse whereof you may inferre, because it had foure thousand horse in it) army, and then againe therewith assaulted them; but *Iulian* the Cardinall, who was generall for the Pope, ouer the whole Army, had no sooner entred into the limits of those Christians, but presently (*totis castris trepidatum est, & priusquam hostis ullus in conspectu daretur, facta fuga capta*) There fell a dread and trembling ouer the whole Campe, and before any enemy was to be seene, a filthy flight was begunne. Who did this, but the Lord of hostes? like as of old he did in the Campes of the *Madianites*, and *Amalakites* in the be- Iud. 7.
halfe of his people. And this flight (notwithstanding all, that the Cardinall could doe) gaue great spoile, and left infinite riches to the oppressed Christians; and so ill was there successe against that people of God, that *cessatum est à bellis*, there was a cessation of warre, and by Popish cunning they did afterwards seeke to subuert them. That these things, which I haue written bee true, touching these Christians deliuerances; *inimici nostri sunt iudices*: Our very enemies are Iudges and witnesses.

And may wee not admire the like prouidence of God, towards the Christians in *France*, especially at *Rochel*, when God in his sweete prouidence, caused the Sea to yeeld vnto them, vpon their shores (like as he did *Manna* in the desert) abundance of fish, when as through extreame want, they were wel nigh the point to haue surrendered? who else but GOD hath discovered and brought to light, diuerse desperate attempts against our late Soueraigne of happy memory? whose finger else, but Gods, did confront against the Spanish ostentation, and *Romes* curses in 88. Whose prouident arme else, but Gods did bring to naught the powder-vndermining

which was carried so warily and charily ; sealed with so many Sacramentall oathes, and protestations ; that had not God reuealed it, *England* had beene blowne vp, in her ruines. But why doe I stand to recount these miraculous deliuerances of God ? what ? to make them necessary arguments of the truth, of our holy religion ? No, no : but to confront against the Aduersaries, and to shew vnto them that our deliuerances, haue beene mighty and publike ; euen in the sight of the enemy, but their miracles are alwaies in huggermugger, brought from farre off, and beleueed by heare say.

John 10.

There be other more infallible markes of true religion, propounded in sacred Scripture, the which I dare constantly challenge, as more specially to be found amongst the reformed Churches, then amongst the Popish : as first, a great token of a true Church it is, to haue in it those, who with great zeale and sinceritie, are desirous to heare the word of God ; according to that of Christ, *Ovis mee, vocem meam audiunt ; My sheepe heare my voyce* : Christ saith not, my sheepe haue heard, or shall heare my voyce ; but thus, in the present tence : *My sheepe heare my voyce*, denoting thereby vnto vs ; that to heare the word of God, ought to bee the daily, and neuer intermitted worke of Christians : in which, how farre the Popish congregations, are surpassed by the Christian Churches, no man can so well tell, as hee who hath been amongst both : for my part I must needs confesse that the zeale of Christians heerein, is incomparably more, then the deuotion of Papists.

John 13. 35.
See *Delrium* his
Pref. in *Mag.*
disquisit. discour-
sing vpon
the hate
their order
findeth.

Againe, in this saith Christ *all men shall know that you are my Disciples, if you loue one another* : How well this precept is obserued amongst the Pontificians, the most bitter oppositions betwixt Scotists and Thomists ; the enormous emulations and most horrible detractions in the Court of Rome, betwixt Popes and Cardinalls ; the neuer ceasing calumnious contentions betwixt Friars, white and

and blacke; betwixt Monkes white and blacke; betwixt all Monkes, Friars, and the Ignatians; betwixt Ignatians, and the Seculars; doe cleerely euince and demonstrate: God is my witnesse that I speake out of my conscience, what I haue obserued; as for mutuall loue and charity, there are more signes to bee found in the Protestants of the reformed Churches, (when I name Protestants, I meane the Zelous-ones not Semi-popish-ones, not Semi-Atheists) then can be shewed amongst the Papists.

Againe, patience and meekenesse (if sincere, vnfeined) is an admirable signe of true Christian religion. Now let all the Pontificians & Ignatians lay their heads together, and giue me one instance of such Christian patience practised in their Churches; as I will shew practised by this Church, State, and Kingdome of *England*: I meane that incomparable patience, meekenesse, and spirit of compassion, by which the Papists were tolerated to breathe in this Kingdome, vpon discovery of the Powder-treason: Had the like attempt beene acted in any of the Popish dominions; fire and reuengeful sword, would haue massacred not onely the Actors and Abbet-tours, but euē all those, who by suspicion, might haue beene thought to haue had any knowledge, consent, or approuance of the same. And herein I dare speake what I know, that many Papists (though otherwise, I dare say for them, innocent in the fact) did thereupon expect vtter ruine to themselves and their religion: yea did not the Arch-Traitour *Garnet* himselfe presage so much to his order, if the plot should happen to bee discovered. Therefore let it stand proued, that the Church of *England* is guided and directed by the Spirit of God, which could in such a sodaine, shew it selfe so mercifull and meeke, against such who with *sangue freddo*, cold bloud, as the Italian phrase is, would make bon-fires with vs if wee were in their powers: and yet notwithstanding, great-fauourers and receivers of Ignatians there are,

where the Foxes lye and lodge (who would haue laughed if Westminster had beene ouerturned) and who as yet, shadowed vnder pufft wings tiffiny, and fardingals, doe (as may be doubted) plot some like enterprises, to the ruine of this Church and Kingdome; but beware of securitie, O yee Christian *Brittans*! beware of securitie.

Coloss. 2. 23.

Again, humility is laid as a ground-work for Christian religion, to be built vpon; by which, humility, and pueritie of spirit (not outward base garments, coules, weedes, girdles, in not sparing of the flesh) to vse the Apostles phrase, is to be vnderstood: now this pueritie of spirit, must be especially regarded towards God; whereof, the Papists are so depriued, that their very doctrine in one respect, leaeth them to that pride, and presumption of spirit, which Christ detested in the Pharisee. Let all their Catechismes be searched, and they will define vnto you, that the sinne of presumption is, when a man looketh for saluation without merits (their owne merits they meane) by which doctrine, it is as cleere as noone dayes, that in respect of saluation, their Popish may, and ought to hope for the same, partly by their owne merits: and what is this else, but a kind of presumption, even to iustle with God? and with him to remember their merits. But the reformed Churches, are so farre from leading a man into this presumption of his owne merits; that I may say it and truely saie it, that it is, as it were the summe of our holy Christian, and Catholike doctrine, to bring a man to a perfect apprehension and acknowledgement of his manifold iniquities and corrupt nature; & by the acknowledging of the same, to bring him to such an humiliation and depression of himselfe, and within himselfe; that for remission of his sinnes, and saluation, he can looke for no other meanes, but the only, and alone merits of Christs death and passion (And yet this not without store of Christian good workes to admonish the wise, and cauilling Papists by the way) applied

plied vnto his soule, by a liuing and sincere faith; in which respect our Christians are, or may bee euer preferred in perfect humiliation of their soules, and pouer-
tie of spirit.

As for humilitie towards man, good God, who obserueth not, that the Papists haue lest thereof? to particularize (though in time of persecution as they pretend) do not they in exccesse of apparell surpasse, at least equalize our worst and disorderedst Protestants? I haue often heard both *Ignatian*, and Secular Priests affirme, the exccesse and curiositie of fashions, to haue beene farre worse amongst Papists then Protestants: and if they did not, or would not affirme it, who seeth it not? whence I doe demand of the Papists, haue wee our daily innouations of fashions? not from out of *France*? where, as likewise in *Italy*, the vanity and exccesse in apparell is too too vnmeasurable; and for brauing ostentation, what people vnder heauen come nigh by many degrees, to the *Hesperian* Nation.

But to reflect vpon their first point of doctrine in this consideration, by which they affirme, that hee committeth the sinne of presumption, who hopeth for saluation without merits, it is so far frō asscuring their soules with Christian comfort, that it doeth rather cause vnto them endlesse afflictions, and torment of minde, which I could confirme by many examples out of their owne histories. Neuerthelesse to shew how pernicious this their doctrine is, for a man any whit to rest vpon his owne merits, I will relate (perhaps a fable) onely one story, *Coster conc. dom.*
which *Coster* produceth solemnly in his Homilies. Thus *10. pest. pinte.*
it was. A certaine holy Eremite, liuing in a desert, being neere his end; sendeth for a certaine Abbot dwelling neere by, to come vnto him and to housell him: hee commeth, and vpon his comming, by the ringing of a certaine bell, a famous theefe and a notorious malefactor, draweth neere to the doore of this Eremites Sell;
where

where seeing the Eremite vling such deuotion, he in his conceit thinking him to be a very holy and blessed man; wished (so loudly, that the Eremite heard him) that hee were like vnto him in holinesse; which wishing of the theefe, when the Eremite heard he contemned him, and said within himselfe, that he had well wished, that he had beene in holinesse like vnto himselfe; and so continuing in such kinde of thoughts of his owne merits, the Eremite dyeth: vpon and for his death, the Monke that came along with the Abbot, greatly lamenteth; and returning together with the Abbot, in the way they finde this theefe (of whom we spake before) sodenly slaine by some wilde beast: at sight of which heauy chance, the companion of the Abbot laugheth; for which, being reprehended by the Abbot, hee thus excuseth himselfe, that God had reuealed vnto him, the different endes of these two; of the Eremite, that he was damned, for pleasing and contenting himselfe in his owne iustice; and that was the cause, why he so heauily bewailed his death: of the theefe and malefactor, that he was saued, for that he did with humility acknowledge himselfe a sinner, and for saluation rested and confided onely in the mercies of God; and that was the cause, why hee so greatly reioyced at his death. This story is related by *Cester*, as many other like ones (to the reproouing of sundry Pontifical positions) though he bringeth them against vs Christians. How dreadfull is that vision, related in the great glasse of examples? by which it is deliuered: how vpon that day when Saint *Bernard* dyed, it was reuealed vnto a certain Eremite, that thirty thousand dyed, whereof one onely with *Bernard*, went directly to heauen; and three others to purgatory, which vision if it should bee true, what may be thought of those assurances, which they giue in the Popish Church, to all such as dye in the same, with the copious furniture of their Sacraments and their owne merits?

*Specul. Mag.
Exemp. verbo
damnator. ex. 2.*

Againe

Againe, workes of charity intended and instituted for the releeuing of the poore, are great tokens of true Christianity, when they are done purely and meere-ly for the loue of God. The Papists doe bragge much of this, but vainely; for taking quantity of time for quantity, there are who dare vndertake to shew as many workes of piety (especially for hospitals and schooles of learning) done in the reformed Churches, as in any like time of popery: and yet such as were done there with them, were done alwaies with conceit of merit; to cause Friers to pray for themselues, or the souls of their friends departed; or were mixt with some like respect of selfe loue, whereas all like workes done in Reformed Churches, haue beene done for no other end, but to releue the poore, further godlinesse, and please God, their doctrine excluding all manner of merit, and hope therein, and all manner of feare of purgatory flashes.

Lastly, a signe of true Christianity, (especially towards the end of the world) is frequent and deuout meditation in holy Scriptures, the which is so plentifully performed by zealous Christians, such as are touched with care of saluation, in the Reformed Churches; that there is no comparison to bee made betwixt them and the Laikes of their Churches: who are so farre from daily meditating therein, that they dare not, nor may not, without speciall leaue, read in vulgar tongues, any parts or parcels of the same, which causeth great ignorance of sacred Scriptures in their Laikes: as also, the ignorance of their Clerkes therein is very grosse, as by many particulars might bee shewed one late one I will not heere omit. There was of late (and yet perhaps is) conducted vp and downe London, a Champion of the Papists, by a certaine Knight: this Champion disguised Cauti- liere-like, either by accident or of set purpose, is brought to the house of a certaine Knight, where entring into disputation about the Sacrament, he went rashly so farre,

Tt

as

Exod. 12.11.

2. Timoth. 3.

John 14.6.

as to teach that the very flesh of Christ is rent and torne in the Sacrament by the teeth of the receiuers. (Which his manner of speech and defence, did not please the Knight his Guide and Leader, he holding the contrary.) He also to profoundly discoursed vpon the Scriptures, that he would needes defend, that by the word *Phase*, (which is interpreted, *transitus Domini*, the passing of the Lord) was signified, the passing of the children of Israel through the red sea. And is not this a iolly Champion, to be carried vp and downe the City, to encounter either with Protestants or Ministers, in defence of Popish religion? doubtlesse, they are vnstable in faith, yea, already lost from faith, to vse *Tertullians* phrase, who are deluded by such; they are ouerladen and ouercome with sinne, which are drawen away by such: but let them still reioyce in such, *Ut insipientia eorum manifesta fiat*, That their folly may bee made manifest: The which God of his infinite mercy, vouchsafe to grant and guide the hearts of such as sit at the sterne, carefully and vigilantly (as they doe) to looke after such predicables and transcendents which dare to come, sit, rest, walk & remaine nigh the very predicament of substance it selfe, to the perdition of diuerse vnstable soules: he also vouchsafe to open the eyes of all such, as by Popish illusions and miracles, haue beene drawen to leaue the charity of truth, of him, that is *Via, Veritas & Vita*, the Way, the Truth and

Life: To whom, with the Father and holy Ghost, be all Praise and Glory for euer.

Amen.

A

A second Addition, shewing the
vanity of a late pamphlet, in which
*the life and death of one Edmund
Gennings Pseudo-Martyr,*
is gloriously set downe.



Ourteous Reader ; about the time I had
finisht this my discourse, it pleased a
very Reuerend Father of this Church,
the Right Reuerend Bishop of Bathe
and Wels, to shew me a petty transma-
rine pamphlet in print, gloriously be-
deckt with imagery representing vnto the gazing Rea-
der in pictures, the birth, life, attachment, arraignment
and execution, of one *Edmund Gennings*, who together
with one *Swithune Wels* (a merry Cricke, and boun Com-
panion ;) was according to the Iustice of the Lawes of
this Kingdome, put to death in Grayes-Inne-fields, the
yeere of our Lord God 1591. Hauing cursorily runne
ouer the pamphlet, I should haue reputed the same, the
worke of some childish *Punie*, or ignorant *Wilson* ; but
that I obserued cleerely by the two letters prefixed in the
Front of the booke, and by some other circumstances,
very cleere, that the Authour of the same, was *Iohn Gen-
nings*, a Reuerend Priest amongst them, and Brother to
Saint *Edmund* their pretended Martyr. Both these, *Iohn*
and *Edmund*, were well known to me : concerning
whom and the pamphlet, (the contents whereof doe so
square with the vanitie of Popish miracles I haue heere
handled) I thought good to adde these few obseruations.

First, that neither *Edmund* nor *Iohn* conuersing amongst
their fellow Collegiates, were euer reputed to be of
any note of Sanctity ; what the learning of *Iohn* is, I can-

I take it, that
the insufficien-
cy of the book,
is the cause
why our Pa-
pists do denie
any such thing
to be in print.

not say ; but if a man may take a scanling of his suffici-
ency by this simple work, it must needs be reputed very
slender. The learning of the *Pseudo-Martyr* was verie
small, his short staying in the Colledge, not suffering
him to be better furnished ; and againe, the weaknesse of
his constitution was a great hinderance vnto him in that
kinde ; who otherwise also was not very capable of lear-
ning. His daily infirmities were a cause that he was made
Prefect of the *Infirmarie* (that is, appointed to bee an
Ouerseer of the sicke) whereby hee was freed from cer-
taine scholasticke burdens and duties which were inci-
dent to others : His effeminate constitution and com-
plexion, with carriage incident to the same, made him
to be beloued of the bearded *Iuuentus*, yea and the weak-
nesse of his constitution was a reason, that hee was by
dispensation made Priest before hee was 24. yeeres of
age ; for such is their fashion whom they finde *precipitate*
for Englands mission ; though they bee *imberbes* to ha-
sten them away , by giuing vnto them the dignitie of
Priest-hood : and no maruell that the Martyr hasted for
England, whose daily sicknesse and continuall infirmi-
ties, hastened him to the graue in a strange Countrey,
if he had stayed at Rhemes any longer. This is all in ef-
fect, which can bee said touching his carriage, for that
small time he was in the Colledge, and these bee the be-
ginnings of their Martyr, and I thinke that he who shall
reade the pamphlet set out by his Brother, (who I doubt
not did amplifie what he could, and set all his praises vp-
on the tenter-hooks) may not finde any speciall poynt
worth noting, commending either his learning or his
Sanctitie.

When I obserue , how they haue rashly set him forth
for so glorious a Martyr, I cannot but thinke of an other
like Saint , who was sent from *Rhemes* about the same
time into *England* : This was one *Waterston*, who whilest
Gennings was Prefect of the *Infirmary*, serued vnder one
Master

Master *Maier* in the *Sacristy*, hauing charge to keep the same cleane, and to see that *Candells*, water, wafer-breades, wine, and Masse vestiments should be in readinesse, for those who were to say Masse. This *Waterston* being of a very rough constitution, fitter to make a Ploughman then a Scholler; ouergrown in yeares; not able to make good construction in Latine; no, nor to expound ordinarie and vulgar Latine; being found not fit for *Logicke* subtelties, was put to study, their positive *Grosseries*, cases of diuinitie I should say: in which kinde of learning, he made such speedie progresse; that vpon a suddaine he was Priestled & sent ouer into *England*; the which was not done without the offence and dislike of diuerse in the Colledge; and others in *England* also: such was the mans sufficiencie and his conuersation, in good fellowship &c.

But obserue what followeth; being come into *England*, so inconsiderate and *Goodfellowlike* was his carriage, that he did not long escape the hands of *Iustice*, & being taken was according to the lawes executed for his demerites; whereupon their notes were so on a suddaine changed, concerning the sanctitie of life, and glorie of the death of this their Martyr, that it was a wonder worthy laughter to heare them. Yea they were not ashamed to giue out diuers rumours of miraculous accidents which happened before, at, and after his death; more then this our *Pamphleter* can, after so long consideration finde out for his Saint-brother. Which considering I cannot but obserue this point, that it mattereth not with the *Pope* and his *Affecles*, of what life and conuersation their *Saints* be, so it can be prooued that they die stoutly and obstinately, for the testimonie of his vnlimited supremacie: and it is worthy noting, that they doe most exalt and extoll those feruent and fiery Spirits, who doe giue to their *Romane Ioue* absolute power to depose and dethrone Princes; and do speake very coldly, of such

their *Martyrs*, as die for refusing to take the Oath of Allegiance; if being questioned about the Popes power to depose and dethrone Princes, they answered more moderately, and temperately then others doe.

*A Castro verbo
Martirii. Aug.
ad Quodunlt.
ber: 69.*

And here, I advise the weake *Reader*, or any that may be popishly affected; not to prize too highly this promptnesse in popish Priests to suffer death for the glory of their *Vice-Christ*. There were of old the *Circumcellions stella erratica*, wandring starres; nominated of that accursed Planet *Donatus*, *Donatists*: these were so eager after the opinion of Martirdome, that if they could not finde Authoritie which would kill them, they would destroy themselves or kill each other. The Deuill hath neuer wanted his *Martyrs*; yea he hath so preuailed & bewitched many, that they haue beene cruell Butchers to themselves, out of an apprehension of their own miserable estate, accounting the *most terrible of all terribles*, death; to be the next way, and best meanes for and to their felicitie.

The learned and vnlearned cannot be ignorant, but that many Ancient worthies, Greeke, and Romane, Infidel and faithfull, haue by daily meditation of deaths power and the sting thereof, and by consideration of the benefits, that arise from honorable deaths, so armed their mindes, against the terrours of death, that neither death her selfe, nor the immanitie of most cruell torments, could euer containe them, from atchiuing, or attempting such honourable enterprises, in which, they saw their glorious memories, should remaine registred for all future posterities. And yet in this they were for the most part led by a humane Spirit: of such efficacie is *Sacra famæ glorie*.

I doe specially note, that the condition of popish Martyrs of these times; was lively forelined in the *Martirians*; who so gloried in the number of their Martyrs, that for their bragging in this kinde, Antiquitie worthily

worthily termed them *Martirians*: For as thole Heretikes purchased a constancy and fortitude to contemne death by their meditations, and *Enthusiasticall* exercises; so likewise these of *Rome*, appeare evidently not to haue this their obstinacie to death from the Spirit of God, but doe purchase the same, by their quotidian and daily exercises, in their *Seminaries* and *Colledges*, appointed specially and ordinarily for the same purpose. For, as at their entrance and admission into the *Colledge*; they sweare to come into *England* whensoever they shall be sent; so for euer after whilest they are in the *Colledge* they are admonished by their Rulers and Superiours, to arme themselves against death, which the lawes here, haue appointed for such their comming into this Kingdome: so that it is no maruell, if so long and serious foreapprehensions and meditations, doe obfirmate and make obstinate their mindes for the constant suffering of death, which is no more then is daily and vsually to bee seene, euen in the prophanest and vilest *Malefactours* that come to die brauely, (as the phrase is) at *Tisburne*.

Epiphanius, hares.
80.

As the *Martirians* did superstitiously bury the bodies of their Martyrs and sing praises to them, so do the Papists the very like.

And to argue against them more clearly, if contempt of death be to be admired, it is then most highly to bee esteemed in such poore and simple *Persons*, whom their *Papall* commandes, and most immane *inquisitions* haue by the cruellest death of fire, taken away in *Spaine*, *Italy*, *France*, *England*, and where not? For their constancie, as that in popish Priests cannot be attributed to any polirike or humane set exercises for such an end: No, no, it must needes bee the spirit of God, which speaketh in them, and enableth them to beare patiently and ioyfully those immane Torments, and deaths most cruell and shamefull, which the Pope your holy Father hath decreed against them. This I haue spoken by the way only as by a touch, lest any weakelings should bee scandalized at their obstinate sufferings. But let such euer carry that of *Cyprian* in their mindes: *Non pœna sed causa facit*

Such worthy examples are most frequent in *AAs* and *Monuments* of simple men & women of all sorts and of all ages since *Antichrists* time.

Conc: Elib. can.
60. The fa-
thers adde this
reason of their
decree that no
such thing is
written or al-
lowed in the
Gospell, no
such thing read
to haue beene
done by the A-
postles.

As all Kings
are but as *Vice-*
royes vnder the
great God of
heauen, so like-
wise all such as
are vnder the
Tune of Rome to
be dethroned
by him can be
no other then
his *Viceroyes*.

facit Martirem, It is neither death nor the manner of death which maketh a Martyr, but the cause. Which cause of death (if euer in any) then in these *Pseudomartyrs*, is most farre from giuing them the crowne of *Martyrdome*. For setting aside a *million* of reasons which might bee produced to shew the iniquitie of their cause, I onely at this present obserue this one; If antiquitie did deseruedly hold and decree, that such should not bee reputed Martyrs who moued with a seditious Spirit were killed destroying the *Idolls* of the Heathen the very obiects of their idolatry, which not God, but the Deuill had raised and erected: yea if they thought him worthy of death, who at *Nicomedia*, *Diocletian*, and *Maximian* being then there) did rent in sunder the cruell *Edicts* which those *Emperours* had published against the Christians, for the vtter ruine and extirpation of them, of their Temples, and of all diuine worship. If I say, *Antiquity* reputed such worthy of death, and would not honour them as *Martyrs*, who so attempted; with what face then, are your Popes Souldiers, to bee accounted *Martyrs* who seeke the ruine and destruction of their naturall *Soueraignes*, whom the hand of heauen hath set ouer them, and doe endeauiour to rent in sunder, not their *Edicts*, but that knot and band of Allegiance of their *Subiects*, wherein consisteth their *Regall authoritie*? For as cleare as the Heauens it is, that if there be no Subiects, there can be no *Soueraigne*; and Subiects there cannot bee, where full and bound Allegiance is denied, as it is by all those who hold and affirme, that the Pope hath power to dethrone our Gracious *Soueraignes*: so consequently as cleare as light it selfe it is, that in their opinions *Paul the 5.* is King of *England* and our most Gracious *Soueraigne* (whom God of his mercy protect as the apple of his eye) his *Viceroy* and Substitute.

Touching the Content of this *Pamphlet*, there is nothing worthy a Schollers view; there are onely some pretty

pretty gazing bookes for their *blinde-Obedients*; to them we will leaue them: that which I minde to examine are onely some three idle miracles thrust in, for want of better matter; I relate not the speciall words of the *Pamphlet*, in respect that I haue not at this present the *Pamphlet* by me.

The first is a grand one, at the Martyrs birth, hee was forsooth borne with a tooth, with which sucking his Mothers brest, he did so afflict and torment her, putting such fearefull *pre/ages* in her minde thereby, that shee was inconsolably troubled: But behold, she being thus perplexed, a *Romish Doctor*, a *Prophet* entreth in, and perswadeth her to be of good cheere, for without all doubt (saide he) this *ominous* tooth of the childe, doth forebode that he shall trauaile beyond the Seas, and shall returne againe, to your, and all his friends comforts. What a vanitie is this? it were a sinne to loose time in refuting of it: many there haue been borne with a tooth or teeth in their head, and yet no *omen* made thereof. There was in my Parish of *Ebbeye* in Kent, a woman borne with two teeth in her mouth, yet shee neuer trauailed beyond one or two Seas, neither fell it out, that shee was any great comfort to her Parents; shee is dead and hath left behinde her, children to her husband, for whose teeth he is put carefully to prouide; and this was the *Omen* of hir two teeth. And I thinke (if all be true I haue heard) *Mr. Gennings* mother tooke no comfort but great griefe at her Sonnes returne, though not so great, as the mother of *Garnet* (the younger executed at Tyburne) did; for shee hearing of her Sonnes death, therevpon came to be distracted in her witts. Such comfort receiued *Garnetts* Mother at his death; but perhaps he was not borne with a tooth in his mouth, as *Mr. Gennings* was. Here I wish the Reader to weigh, vnto what shifts these *auguring* Papists are driuen; to mee, it is a most cleare argument of the badnesse of their cause, that they,

The first miracle of *M. Fd. Gennings*.

they do so hunt after prodigies and miracles for the stiling vp of the same.

The Martyrs
second miracle

Luc. 23. 46.
Act. 7. 59.

The second wonder I obserue in this Pamphlet, is, another Prodigie, *si dijs placeat*. His belly being opened, his bowells cut out, and his heart in the *Executioners* hand, yet the Martyr cryeth out, *Sancte Gregori ora pro me. Holy Gregorie pray for me*. Surely it had beene a greater prodigie, if his heart had cryed so; or that his tongue being cut out, he had so cryed: but how impious are these men in their prodigies? what? were christians euer taught by the example of Christ, command of Scriptures, practise of any Orthodoxe seruant of God, at their departure hence, to commend their soules into the hands of any creature? Search the Scriptures, inquire of the Ancients, and learne vs out of them such a manner of practise. If euer, surely then, we are to commend our soules into the hands of our *Creatour*, when by his *Summons* we are cited hence. *Imperet vobis Dominus & obstruat ora loquentium iniqua*. You haue in your *Legendaries*, in your *vitis Patrum*, in your *Rosarie beate Virginis*, many most idle tales; how diuers *Penitents*, by doing some acts of superstition to a Crosse, to an Image; by praying to some Saints, especially the *Virgin Marie*, haue beene prodigiously and miraculously deliuered: all these things are feigned to bring the worship of the *Creature* in steed of the *Creator*. But this which your *Gennings* did, what was it more or aboue that which is ordinarie with superstitious, languishing, and panging soules in the agonie of death? what else was this then an argument that life was not quite extinguished, nor his soule departed, when the *Executioner* had your *Martyrs* heart in his hand? I hope *M. Gennings* that your skill is not so slender in Philosophie, as to make the bowells of any man, so absolute and totall a receptacle of the soule, as that it is so most specially resident in the same, that it may not without a speciall miracle,

racle, for an instant or a short moment, continue in the heart, head, and tongue, at the renting out of the bowells of mans bodie. The summe is, had your Brothers tongue, or heart cryed out, *Sancte Gregori ora pro me*, after his soule had been departed, we might haue reputed the same a *Prodigie* of the Deuill, but not a miracle of God: I say, a prodygie of the Deuill, for I doubt not to call such manner of invocations no other than Satans instigations. What did your *Geminings* more (nay he did lesse) then that Deuill which being coniured to depart out of a possessed woman, and at his departing to say the *Pater Noster*, and *Aue Maria*, he added more and aboue, out of his owne deuotion, thus: *Ah Holy Marie, pray for all those that visit this thy Chappell; Ab holy Marie, pray for them.* And that yee may be assured that it was the Deuill who so prayed, he made his invocation in *Latine*, a point aboue the possessed womans reach. And as this Deuill prayed so heartily to the *Virgin*, for such as should superstitiously visit her Chappell; so I doubt not to interpret, but that the Deuill (whereof *Cesarinus* maketh mention) which hauing serued a certaine souldier in the habit of a faire young man, a long time, at his discharging out of his seruice, required a *Bell* to be bought with the wages, which hee accepted for his seruice; and the same *Bell* to be hanged vpon the top of an old Chappell, to call the people together: I doubt not (I say) to interpret, that this Deuill by such his erecting of a *Bell*, aymed at some such superstitious worship, as your Martyrs (*Sancte Gregori*) was, not at any such worship of God, as the holy Scriptures command and commend vnto vs.

The third miracle which I obserue in this martyrs Legend hapned thus; A certaine namelesse *Virgin* there was, who longing after some of the martyrs flesh, approached full of faith vnto the basket into which the martyrs quarters were cast, readie to be carried away and to be set vpon *London* gates; but not knowing how to obtaine

Isingrenius apud Powel: de Ant. nota. 17.

Cesar: lib. 5. cap. 36.

The Pamphlet mentioneth onely these 3. miracles.

Baronius fa-
bleth the like
of a tooth for
the taking of
which out of
Cestrius his
head three
kniues were
broken, which
tooth after
prayer came
presently out
very easly.

Baronius in *Ann.*

1138.

I am sure that
neither my
selfe some o-
thers nor *M. r.*
Copley to whom
John Gennings
was familiarly
known euer
heard thereof.

It cannot but
be maruelled
at, how the
thumbe was
neuer missed
if the quarters
were set vp
vpon the gates
of London, &c.

her desire, she presumeth onlie to lay her fingers vpon one of the Saints consecrated thumbes; wherereupon presentlie (obserue the miracle deseruing a *Baronius* to annalize it) that consecrated thumbe which she touched inuisiblie to all the standers by, did miraculouſlie yeeld it selfe into her *Virginall* hands, with which she ioyfullie departed keeping the Jewell close and secret vnto her selfe, vntill she arriued beyond the seas where and when she made the miracle knowne to *John Gennings* brother to the said Saint *Edmund* martyr; thus in effect hapned the prodigie, concerning which and the manner of it, I obserue these points.

First I cannot without a kind of detestation thinke of the leuitie and pronenesse which is in Papists, to admit of a miracle grounded vpon so weake a testimonie of a maid, a simple maid, a namelesse maid, a maid concealing, till she were beyond the seas; and there so couertly setting her miracle to sale, that for ought I could euer heare there were none made acquainted with it vntill now when this idle narration was to be made publicke.

Voraginous Iacob relateth in the Legend of *S. Austen* how a great friend of that Fathers bought of a Monke for a round summe of mony a pretended finger of the same father, which neuerthelesse was found to be counterfet though wrapped vp neatlie and charily in a faire peece of silke; what? could a Monke for some lucre and gaine deceiue? and might not your virgin-maid haue some sinistrus respect to delude? you know how ordinarie a thing it is for poore maids to be put to their shifts beyond the seas, and to make the best vse they can of their wits, and all little enough: I doe assure my selfe that if the virgin-maide had spoke of the miracle before the quarters of their martyr had been either rotten, taken, or consumed away; that the whole narration would haue been found a lewd tale of a lewd lasse: it is wel for the credit of your narration master *Gennings* that you now come

come out with the thumbe, when the whole arme and hand from which it miraculously came are rotten or consumed, for ought I could ever heare.

But to shew further the vanitie of this narration, I obserue secondly that this miracle was not to confirme any point of the *Romane* faith to the aduersaries, but that it was only a spirituall dallying of God with the virgin-maide, who longed after some of the martyrs flesh: how more glorious had it been for your Church, and more for the confusion of the aduersaries, if the miracle had been done *toto inspectante populo*, the eyes of all the people beholding it: pitty it is that the claritie of your miracles is not more perspicuous, they are done by your selues, vpon your selues, and your selues alwayes, or for most part witnesses. Yea more, this miracle was not onely not shewed to the people; but it was by miracle, yea by as many miracles, as there were persons there present to behold it, (and yet did not or could not behold it) the same was miraculously hid from them: and for this I notethirdly, that whereas the standers by did not obserue or could not obserue the miraculous parting of the thumbe from the hand, the same is to be imputed to Gods speciall power (or to the diuels ministry by Gods permission) by which their senses were bound; or secondly, some mist cast before them; or elsethirdly the virgin and the thumbe were made strangely and prodigiousslie inuisible, so that the standers by could not *apertis oculis*, behold so sensible and apparant an action done before them and in their sight. Oh how deere a Spouse she was this to haue so many prodigies done at one time, and in the same place to satisfie her longing after the martyrs flesh! yea and further, to haue the eyes of her fellow-Catholikes bound vp, that they could not behold the blessing God then bestowed vpon her. I say this, because I may not doubt but that diuers Papists were then present at the very punctual doing of the miracle, though
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their blinded eyes saw it not. And so I end to speake any more of this Pamphlets miraculous narrations: yet

I desire the Reader to obserue with me how relike forgerers haue beene heeretofore found in *ancient* times; so that now such kinde of *confeignage* may not be thought altogether strange.

Valla. de Emen-
tit. donat. Con.
stant.

Greg. l. 3. ep. 30.

Bell. lib. 1. de
Sanct. Beatitud.
cap. 3.

Greg. l. 3. ep. 30.

Gregorius Turō.
apud Azor. lib. 9
Institut. cap. 8.

August. de oper.
Monach. cap. 28

Greg. lib. 12. ep.
31. Interrogat.
9. Respons. ad
August.

That *Rome* it selfe hath had counterfet relikes, *Laurentius Valla* will confirme vnto vs. That the Church of *Constantinople* is also deluded by false relikes, I gather thus out of *Gregory*, who in his Epistle to *Constantia Augusta* writeth constantly, and peremptorily, that the Church of *Rome*, had not diuided, nor durst neuer diuide, or cut the bodies or relikes of the *Apostles*; how then commeth the Church of *Constantinople* to haue had any of *Saint Peters* relikes, as *Bellarmino* writeth, and the publike fame goeth. Againe that the *Gracian* Churches were ordinarily abused with false relikes; wee may gather out of his said Epistle to *Constantia*, where he relateth how certaine *Grecians*, being found to digge vp the bones of certaine dead men, answered, that they intended to carry them into their own country for relikes.

That *France* hath beene abused, *Turonensis* will tell vs, who relateth that a certaine *Impostor* came out of *Spaine*, pretending to bring with him the relikes of *Saint Felix*, and *Vincentius*. As for *Affricke* *Saint Austen* will tell vs (if the Booke be his) how it was abused and deluded by Monkes, carrying false relikes vp and downe. Further concerning this point, *Gregory* and *Austen* will cleerely confirme vnto vs, that a whole Church & *Congregation*, did worship and honour counterfet relikes; and lastly, *Sulpicius* in the life of *Martin*, doeth witnesse, that the bones of a notorious malefactor and theefe, were honoured, as if they had beene of a *Saint* and *Martyr*. By this, & more which might be added in this kinde, it doth appeare, how forgery hath beene on foote, and practised about relikes; and for my part in this speciall narra-
tion

tion of Master Gennings, I doubt not to affirme, but that his *Virgin lasse* hath played a tricke of *legerdemaine*, about his Brothers thombe; to which his tale I thinke, that as much credit may be giuen, as to the merry *Genoyse Priest*, who comming out of *Greece* pretended to haue brought with him *Moses* hornes, which hee wore when hee descended from *Mount Sina*: or else, to that merry Frier who proffered to shew in a box, as an admirable relike, one of the holy Ghosts fingers.

What then shall we say to this pretended finger of this Virgin maide, whence had shee it? or what might it bee? may wee say, that because the *Low-countries* was the place, where she first vented her Saints thombe, that perhaps she might haue lighted there, vpon some one finger of those, which the mercilesse, inhumane and Barbarous *Spaniards*, were wonted to cut from the hands of those people; for greedinesse to haue their rings? The distance of time, will seeme not to accord with this saying; and yet, why might not some of the *Flemings* haue reserued carefully some of those thombes or fingers; and so the holy maide hit vpon one of them?

Or shall we say, that it might bee a thombe of some one other of their *Priests-Martyrs* here at *Tiburne*? or else a thombe taken from some body, appointed for the Anatomists. The truth is a man may hardly diuine whence the forged flesh was taken; assured I am for the reasons I haue already added; and further, because I heare not of any prodigious effects, wrought by the miraculous peece (as the powerfull custome of their Saints relikes is) that it is connterfet and forged: But before I end, I would aduise Master Gennings to make triall by the diuells Oracle, in some of their exorcised *Energuminis-fes* (as their wont is) whether it be the thombe of a *John* or a *Ioane*, or an *Edmund*; you may bee well assured Mr. *John*, if it bee Saint *Edmunds*, and not a forgery of your namelesse *Ioane* that it will make (like the relikes of
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Bell. lib. 2. de Sanct. Beatitud. cap. 3.

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Auguſt. de oper. Monach. cap. 28

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tion of Master Gennings, I doubt not to affirme, but that his *Virgin lasse* hath played a tricke of *legerdemaine*, about his Brothers thombe, to which his tale I thinke, that as much credit may be giuen, as to the merry *Genoyse Priest*, who comming out of *Greece* pretended to haue brought with him *Moses* hornes, which hee wore when hee descended from *Mount Sina*: or else, to that merry Frier who proferred to shew in a box, as an admirable relike, one of the holy Ghosts fingers.

What then shall we say to this pretended finger of this *Virgin maide*, whence had shee it? or what might it bee? may wee say, that because the *Low-countries* was the place, where she first vented her Saints thombe, that perhaps she might haue lighted there, vpon some one finger of those, which the mercilesse, inhumane and Barbarous *Spaniards*, were wonted to cut from the hands of those people; for greedinesse to haue their rings? The distance of time, will seeme not to accord with this saying; and yet, why might not some of the *Flemings* haue reserued carefully some of those thombes or fingers; and so the holy maide hit vpon one of them?

Or shall we say, that it might bee a thombe of some one other of their *Priests-Martyrs* here at *Tiburne*? or else a thombe taken from some body, appointed for the Anatomists. The truth is a man may hardly diuine whence the forged flesh was taken; assured I am for the reasons I haue already added; and further, because I heare not of any prodigious effects, wrought by the miraculous peece (as the powerfull custome of their Saints relikes is) that it is connterfet and forged: But before I end, I would aduise Master Gennings to make triall by the diuells Oracle, in some of their exorcised *Energuminisses* (as their wont is) whether it be the thombe of a *John* or a *Ioane*, or an *Edmund*; you may bee well assured Mr. *John*, if it bee Saint *Edmunds*, and not a forgery of your namelesse *Ioane* that it will make (like the relikes of
your

*Costerus Possil.
dom. 3. in Qua.
drages.*

your *Briants* and (*Campions*) the great diuell himselfe to cry oh. It would be very fitting that you would be pleased to make triall of it vpon Mr. *Bluet*, if your many exorcismes vsed vpon, and ouer him, haue not before this time killed both the great Diuel himselfe, and that most wretched creature his miserable habitacle. As for the poore deluded *Maide Virgin*, if a wicked spirit had gotten power ouer her for her wicked forgery, then it will concerne you Master *Gennings* to cast out the diuell out of her soule, and coniuere him at his going out to tell all your blinde-Obedients at *Brussels*, and *Saint Omers* (as the diuell cast out at *Saint Peters* in *Rome* out of a wench possessed, for disobeying her Father in eating a little milke did there and then) that the maide should passe by Purgatory, and suffer no other Purgatory in the next life. For as the poore wench in *Rome* deserued to be freed frō Purgatory, she suffered so this in life: so by a double title, your *Virgin maide* deserues to passe by the fire of Purgatory, and mount vp immediately to heauen. But leauing such phrases, I pray to God to grant you both, and all other seduced, heere in this life, his holy purgatory of repentance, and true faith in Iesus Christ.

This my discourse concerning the vanity and Anti-christianisme of Popish miracles, I haue by the assistance of our Lord Iesus, brought to an end: he be pleased to grant it such successe, that it may turne to the glory of his most blessed name, and the benefit of his Church *Amen.*

(*)

Deo soli Honor & Gloria.



A note of some of the speciall
matters contained in this Treatise.

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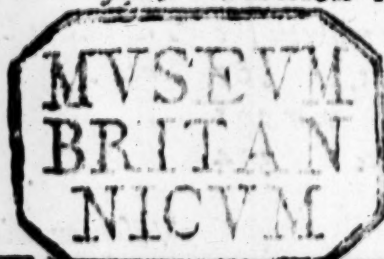
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The courteous READER be pleased to
mend these errates or the like.

PAge 12. *verdicus* read *veridicus*. Pag. same marg.
lib. 2. read *lib. 1.* Pag. 15. marg. *Langius* read *La-
zius*. Pag. 81. *honour* read *horreur*. Pag. 101. *premacie*
read *supremacie*. Pag. same marg. *maſt.* read *mart.* Pag.
104. *with Father* read *with the Father*. Pag. 139. marg.
Leo 1. read *Leo 10.* Pag. 146. *breadleſſe* read *bedleſſe*.

